Sacramental Meditations

Upon divers Select Places of

SCRIPTURE.

WHEREIN

Believers are assisted in preparing their *Hearts*, and exciting their *Affections* and *Graces*, when they draw nigh to God in that most Awful and solemn Ordinance of the

Lord's Supper.

By *JOHN FLAVEL*, late Minister of Christ in *DEVON*.

The Fourth Edition Enlarged.

Cant. 4. 16. *Awake, O North Wind, and come thou South, blow upon my Garden, that the Spices thereof may flow out. Let my Beloved come into his Garden, and eat his pleasant Fruit.*

LONDON,
Printed for *Nath. Crouch*, at the *Bell* in the *Poultry*, near *Cheapside*, 1700.

Jos Griffith Liber

The Effigies of John Flavell
Ætat. suæ 60 Ano Dom 169[illegible]

Flavell (J.) [illegible]

BRITISH
MUSEUM

TO THE
READER.

Christian Reader,

CHrist may be said to be Crucified three ways; by the Jews *actually, in the Sacrament* Declaratively, *and by Unbelievers at his Table* Interpretatively. *Among sins, Blood guiltiness is reckoned one of the most hainous; and of all Blood guiltiness to be guilty of the Blood of Christ, is a sin of the deepest guilt and will be avenged with the most dreadful punishment,* 1. Cor. 11. 17. 29. *If vengeance be taken seavenfold on him that slew* Cain *what vengance shall be taken on him that* Crucifies afresh the Lord of Glory?

The heaviest blow of Divine Justice is still ready to avenge the abuse of the best mercy; what can the heart of man conceive more solemn, more sacred, or more deeply affective, than the representation of the most gracious love of the Father, *and the most grievous passion of the* Son? *What sin can be more provoking to God than the slight and contempt of those most awful mysteries? and what punishment can be more terrible, than for such a wretched soul to eat and drink Damnation to it self?* Melacton *records a very dreadful example of Gods righteous Judgment upon a Company of prephane wretches who in a* Tragedy *intended to act the death of Christ upon the Cross. He that acted the Souldiers part, instead of piercing with his*

Spear a bladder full of Blood hid under his Garment, wounded him to death that was upon the Croſs. who falling down, killed him, who (in a diſguiſe) acted the part of the Woman that ſtood wailing under the Croſs. His Brother, who was firſt ſlain, ſlew the murderer who acted the Souldiers part, and for ſlaying him was hanged by order of Juſtice. Thus did the vengance of God ſpeedily overtake them, and hang'd them up in Chains, for a warning to all that ſhould ever dare to dally with the great and jealous God.

Theſe are terrible ſtrokes, and yet not ſo terrible as thoſe which are more ordinarily, but leſs ſenſibly inflicted on the inner man for the abuſe of this Ordinance.

To prevent theſe Judgments, and obtain thoſe Bleſſings which come through this Ordinance, great regard muſt be had to two things, viz. 1. The Inbeing. 2. The Activity of true Grace.

Firſt, *Examine thy ſelf,* Reader, *whether there be any gracious principle planted in thy ſoul whereby thou art alive indeed unto God. It was an antient abuſe of the* Sacrament (*condemned and caſt out by the* Carthaginian Counſil) *to give it unto dead men. Dead ſouls can have no Communion with the living God, no more benefit from this Table, than the* Emperors *Gueſts had from his Table where Loaves of Gold were ſet before them to eat. There is more than a ſhew of grace in the Sacrament; it hath not only the viſible ſign, but the ſpiritual grace alſo which it repreſents. See that there be more than a ſhew and viſible ſign of Grace alſo in thy Soul, when thou comeſt nigh to the Lord in that Ordinance. See to the exerciſe and activity, as well as to the truth and ſincerity of thy grace.*

Counſil. Cartha. Can. 6. *Placuit defunctorum corporibus non detur Euchariſtia,* &c.

Even

Even a Believer himself doth not eat and Drink worthily, unless the grace that is in him be excited and exercised as this Ordinance.

It is not Faith inhering, but Faith realizing, applying and powerfully working. It is not a disposition to humiliation of the heart for sin, but the actual thawing and melting of the heart for sin, whilst thou lookest on him whom thou hast pierced, and mournest for him, as one that mourneth for his only Son, for his First-born. Nor is it a disposition or principle of love to Christ that is only required, but the stirring up of that fire of love, the exciting of it into a vehement flame.

I know the excitations & exercises of grace are attended with great difficulties. They are not things within our command, and at our beck. O! tis hard, tis hard indeed Reader *even after God hath taken the heart of stone out of thee, and given thee an heart of flesh, to mourn actually for sin, even when so great an occasion and call is given thee to that work at the Lord's Table; for the same power is requisite to excite the act that was required to plant the habit.* Gratia gratiam postulat.

However, the duty is thine, though the power be Gods; why else are his People blamed, because they stirred not do up themselves to take hold of him? Isa. 64. 7.

To assist thee in this work, some help is offered in the following Meditations, Tis true it is not the reading of the best Meditations another can prepare for thee, that will alter the temper of thy heart, except the Spirit of God concur with these truths and bless them to thy Soul: But yet these helps must not be slighted, because they are not self-sufficient. Man lives not by bread alone, but by every Word that proceedeth out of the mouth of God; yet it were fond vanity and sin for any man upon that ground to cast away bread, and expect to live by a miracle without it, We must lift up our hearts to God for a Blessing, and then eat; do the same here, first pray, then read and the Lord quicken thee by

it for duty. There are two things of special concernment to the Reader, when thou art to address thy self to any solemn duty, especially such as this.

1. *Prepare for thy duty diligently.*
2. *Rely not upon thy preparations.*

1. *Prepare with diligence for thy duty; take pains with thy dull heart; cleanse thy polluted heart, compose thy vain heart; remember how great a presence thou art approaching. If* Augustus *thus reproved one that entertained him without suitable preparation, saying,* I did not think we had been so familiar; *Much more may thy God reprove thee for thy careless neglect of due preparation for him.*

Non putabam me tibi tam familiarem.

2. *But yet take heed on the other side, that thou rely not upon thy best preparations. It is an ingenious and true* note *of* Luther, *speaking to this very point of preparation for the* Sacrament; *Never are men more unfit, that when they think themselves most fit, and best prepared for their duty; never more fit, than when most humbled and ashamed in a sense of their own unfitness.*

Tunc pessime dispositus quando aptissime.

That the blessing of God, and the breathings of his good Spirit, may accompany these poor labours to thy Soul, is the hearts desire of.

Thy Servant in Christ,

John Flavel.

Sacramental Meditations on the following ſelect Places of Scripture.

MEdit. upon *Pſalm* 89 7. *God is greately to be feared in the Aſſembly of his Saints, and to be had in reverence of all that are about him.*

II. Medit. upon *Jeremiah* 12. 2. *Thou art near in their mouth, and far from their reins.*

III. Medit. upon *Romans* 7. 21. *I find then a Law, that when I would do good, evil is preſent with me.*

IV. Medit. upon *Epheſians* 1. 13. *In whom alſo, after that ye believed, ye were ſealed with the holy Spirit of Promiſe.*

V. Medit. upon *John* 1. 29. *Behold the Lamb of God which takēth away the ſins of the World.*

VI. Medit. upon *Romans* 8. 32. *He that ſpared not his own Son, but delivered him up for us all, how ſhall he not with him alſo freely give us all things?*

VII. **Medit.** upon *Mark* 9,24. *And straitway the father of the child cried, and said with tears, Lord, I belie vehelpmy unbelief.*

VIII. **Medit.** upon *Psalm.* 40. 8. *I delight to do thy will O my God, yea thy Law is within my heart.*

IX. **Medit.** upon *Zech.* 12: 10. par. *And they shall look upon him whom they have pierced, and they shall mourn for him as one mourneth for his only Son, and shall be in bitterness for him, as one that is in bitterness for his first-born.*

X. **Medit.** upon *John* 6. 55, *For my flesh is meat indeed, and my blood is drink indeed.*

XI. **Medit.** upon *Canticles* 8. 6. *Set me as a Seal upon thy heart, as a Seal upon thine arm; for love is strong as death jealousie is cruel as the grave, the coals thereof are coals of fire, which hath a most vehement flame.*

XII. **Medit.** upon *Ephesians.* 3. 19. *And to know the love of Christ which passeth knowledge.*

1734.

The First Meditation.

UPON

Psalm 89. 7. *God is greatly to be feared in the Assembly of his Saints, and to be had in reverence of all that are about him.*

THERE are special Seasons wherein the Saints approach near unto God in this Life, wherein the Lord comes near unto them

It pleaseth the Majesty of Heaven sometimes to admit poor Worms of the Earth to such sensible and sweet perceptions of himself, as are found above all expression, and seem to be a transient glance upon that Glory, which glorified eyes more steadily behold above.

Believing, we rejoyce with joy unspeakable, and full of glory, or glorified joy; as it is, 1. *Pet.* 1. 8. And yet how sweet and excellent soever these foretasts of Heaven are, Heaven it self will be an unspeakable surprise to the Saints, when they shall come thither.

Inerrabili, et Glorificato. Montanus.

Now among all those Ordinances, wherein the Blessed God manifests himself to the Children of

Men, none are found to ſet forth more of the Joy of his Preſence, than that of the *Lords Supper*: At that Bleſſed Table are ſuch ſenſible embraces betwixt Chriſt and Believers, as do afford delight and ſolace beyound the Joy of the whole Earth.

And where ſuch ſpecial manifeſtations of God are, ſuitable diſpoſitions and preparations ſhould be found on our part to meet the Lord.

And certainly we ſhall find reaſon enough for it, if we will conſider the importance of this Scripture before us, *God is grately to be feared in the Aſſembly of his Saints, and to be had in reverence of all that are round about him*: Wherein we have, 1. The Object. 2. The Subject. 3. The Mode of Divine Worſhip.

Firſt, the Object of Worſhip, God; God is to be feared: In all Divine Worſhip Men and Angels have to do with God. *All things* (ſaith the Apoſtle) *are open and naked to the Eyes of him with whom we have to do.* Heb. 4. 13. *with whom we have ſpeech or buſineſs.* So it may be ſenſed; when we worſhip, we draw nigh to God, and that about the greateſt concerns and weightieſt buſineſs in the World.

Secondly, The *Subject*, or the Perſons that approach unto God in his Worſhip, *his Saints*, and all *that are about him.* By *Saints*, many *Interpreters* do in this Place underſtand the *Angels*, called *Saints* from the Purity and Holineſs of their Nature; and ſo make the next Clauſe exegetical of this. Thoſe that before were call'd Saints in reſpect of their *Nature*, are in the next Words ſaid to be ſuch as are round about him; his *Satellites*, Attendants, or thoſe that ſtand as Servants about him, to do his Pleaſure, where they are deſcribed by their *Office*; both theſe ſeem to be grounded upon the precedent Verſes. *Who in the Heaven*

can

can be compared to the Lord? Who among the Sons of the Mighty (or of God, ſo the Angels are call'd, *Job* 1. 6.) *can be likened to the Lord?* And though it be true, that the *Angels* worſhip and ſerve the Lord with the greateſt Reverence and Dread, (for theſe are *his nigh Ones*, or ſuch as are round about him) yet there is no neceſſity to limit this Scripture ſo narrowly, by excluding the People of God on Earth; they alſo are his Saints, and more frequently ſo ſtiled, tho' they be Saints of a lower Claſs and Order; and they alſo are round about him as well as the *Angels*, and when they worſhip him, he is in the midſt of them, St. *Mat.* 18. 20. and the Place where they Aſſemble to worſhip, is called the place of his Feet, *Iſa.* 60. 13. But if we find not the Saints on Earth in the direct and immediate ſenſe of this Text, yet we muſt needs meet them in the rebound and conſequence: For if Creatures ſo much above us as the Angels, do perform their Service, and pay their Homage to the higheſt Majeſty with ſo much fear and reverence, ſhall not inferior Creatures, the poor Worms of the Earth, tremble at his preſence? And this brings us to the third Thing.

Namely, 3. The *Mode*, or manner in which the Worſhip of God is to be performed, *viz.* with great fear and reverence. *God is grately to be feared. Piſcator* tranſlates it, *Vehementer formidandus*, to be vehemently feared; and oppoſes it to that formal, careleſs, trifling, vain ſpirit, which too often is found in thoſe that approach the Lord in the Duties of his Worſhip. The Obſervation hence will be this.

Obſ. *That the greateſt compoſedneſs and ſeriouſneſs of ſpirit is due to God, from all thoſe that draw nigh unto him in his Worſhip.*

An

And this is no more than what the Lord expreſly requires at our hands, *Lev.* 10. 3. *I will be ſanctified in them that come nigh unto me:* So *Heb.* 12. 28. *Let us have grace, whereby we may ſerve God acceptably, with reverence and godly fear, for our God is a conſuming Fire.*

And as this diſpoſition and temper of ſpirit is due to every act and part of Gods worſhip; ſo (to accommodate this general to our particular occaſion) it is eſpecially, due to this great and ſolemn Ordinance of the Lords Supper.

It is the Obſervation of the *Caſuiſts*, that *Sacramentum & mortis articulus aquiparantur*; The Sacrament of the Lords Supper, and the very point of death require equal ſerioufneſs: A mans ſpirit ſhould be as deeply ſolemn and compoſed at the *Lords Table*, as upon a Death-Bed: We ſhould go to that Ordinance, as if we were then going into another World.

The Primitive Chriſtians uſed to ſit up whole nights in Meditation and Prayer, before their participation of the Lords Supper; and theſe nights were call'd *Vigiliæ*, their Watches. Such was the Reverence the Saints had for this Ordinance (which they uſually call'd *myſterium tremendum*, a tremendous Myſtery) that they would not give ſleep to their Eyes, or ſlumber to their Eye-lids, when ſo great and ſolemn a day drew near, *Chryſoſt. lib. 3. de Sacerdot.*

And that all this ſolemn Preparation is no more than needs, will convincingly appear to us upon the following Grounds and Reaſons.

Reaſon 1. From the *ſolemn Nature* and ends of this Ordinance; for what is the expreſs deſign and uſe of it, but a lively repreſentation of the Lords death, 1. *Cor.* 11. 26. *As often as ye eat this Bread, and drink this Cup, ye do ſhew the Lords death*

till

till he come. Jesus Christ is therein set forth Crucified before us, and not to make a bare representation of it to us, as a thing wherein we have no personal interest or concernment, but to represent his *death lively*, and seal our title to it *firmly*; *This is my body which is broken for you*, ver. 24.

Now, which of these is to be attended with a dead, careless and slight spirit? Is't the representation of Christs death? God forbid. O! if there be any subject of Meditation in the World able to drink up the very spirit of a man, this is it, The Sun fainted, the Heaven's mourn'd in black, the very Rocks rent in pieces, when this *Tragedy* was acted; and shall our hearts be more senseless and and obdurate than they at the representation of it? But loe! Here is more than a representation; Christ is set forth in this Ordinance *as Crucified for you*, as suffering and enduring all this in your room and stead: Now,

Suppose, Reader, thy self, to be justly condemned, to the torture of the *Rack* or *Strappado*; and that thy Father, Brother or deerest Friend preferring thy life to his own, would become thy , *Ransomer*, by undergoing the torment for thee; and all that is left for thee to suffer, were only by way of sympathy with him? Suppose now thy self standing by that Engine of Torture, and beholding the members of thy dear Friend destorted, and all out of joynt, hearing his doleful groans extorted by the extremity of anguish; and under all these torments, still maintaining a constant love to thee; couldst thou stand there with dry eyes? could thy heart be unaffected and stupid at such a sight? Write him rather a Beast, a Stone, than a Man, that could do so.

But this is not all: The Believers interest in Christ

Chriſt is *Sealed*, as well as the ſufferings of Chriſt repreſented in this Ordinance.

And is a ſealed Intereſt in Chriſt ſo cheap or common a thing, as that it ſhould not engage, yea, ſwallow up all the powers of thy Soul, O what is this! what is this!

The Seal of God ſet to the Soul of a poor Sinner, to confirm and ratifie its title to the Perſon of Chriſt, and the ineſtimable Treaſures of his Blood! Surely as the ſealing up of a man to Damnation, is the ſum of all miſery, and that poor Creature that is ſo ſealed, hath cauſe enough to mourn and wail to Eternity: So the ſealing up of a Soul to Salvation, is the ſum of all mercy and happineſs; and the Soul that is ſo ſealed, hath cauſe enough to lie at the feet of God, overwhelmed with the ſenſe of ſo invaluable a mercy,

Reaſon 2. As the Nature and ends of this Ordinance call for the greateſt compoſedneſs of ſpirit; ſo the danger of unworthy receiving ſhould work our hearts to the moſt ſerious frame: For if a man be here without his Wedding garment, if he eat and drink unworthily, it is at the greateſt peril of his Soul that he doth ſo, 1. *Cor.* 11. *v.* 37. *Wherefore, whoſoever ſhall eat this Bread, and drink this Cup of the Lord unworthily, ſhall be guilty of the Body and Blood of the Lord.*

To prophane and undervalue that Body and Blood of the Lord, is a ſin above meaſure ſinful, and the puniſhments of ſuch ſins will be moſt dreadful; for ſtill, the more excellent the Bleſſings are that come by any Ordinance, the more dreadful the Curſes are that avenge the abuſe of ſuch mercies. How ſoon may a man draw fearful guilt upon his Body, by an heedleſs management of ſuch ſacred myſteries! *For this can*ſ

cause many are weak and sickly among you, and many sleep, verse 30.

Mr. *Tho Goodwins* Epistle to Mr. *Fenners* Sermons.

It is a most weighty Note that a worthy Pen sets upon this Scripture; they discerned not the Body of his Son Jesus Christ in his Ordinances, but instead of that holy, reverend, and deep dyed behaviour which was due to it, both from their inner and outward man, as being a Creature of the highest and deepest Sanctification that ever God sanctified; sanctified not only to a more excellent and glorious condition, but also to many ends and purposes, of far higher and dearer concernment, both for the glory of God, and benefit of men themselves, than all other Greatures whatsoever whether in Heaven or Earth: They handled and dealt by it in both kinds, as if it had been a common unsanctified thing: Thus they discerned not the Lords Body.

And as they discerned not his Body, so neither did God (in some sense) discern theirs; but in those sore Strokes and heavy Judgments which he inflicted on them had no other regard or consideration, than as if they had been the Bodies of his Enemies, the Bodies of wicked and sinful men: Thus drawing the model and platform of their punishment (as usually he doth) from the structure and proportion of their sin.

Thus the Just and Righteous God builds up the breaches that we make upon the honour belonging to the Body of his Son, with the ruins of that honour which had given unto ours, in health strength, life and many other outward comforts and supports.

O then what need is there of a most awful and composed

compoſed ſpirit, when we approach the Lord in this Ordinance!

Reaſon 3. As the danger of unworthy receiving ſhould compoſe us to the greateſt ſeriouſneſs; ſo the remembrance of that frame and temper Chriſts Spirit was in, when he actually ſuffered thoſe things for us, ſhould compoſe our ſpirits into a frame more ſuitable and agreeable to his; when we ſee his death, as it were, acted over again before our eyes, was his heart roving and wandering in that day? Did he not ſenſe and mind the work he was going about? Was his heart like thine ſtupid and unaffected with theſe things? Look but upon that Text, *Luke* 22. 44. And you ſhall ſee whether it were ſo or no. It's ſaid (when this *Tragedy* drew nigh, and his Enemies were ready to ſeize him in the Garden) *That being in an Agony, he prayed more earneſtly, and his ſweat was, as it were, great drops of blood falling down to the ground:* And *Mat.* 26. 38. he ſaith, *My ſoul is exceeding ſorrowful, even unto death.* His ſoul was full of ſorrow, and is thine full of ſtupidity? God forbid.

If thy heart be cold, Chriſt's was hot: If thou canſt not ſhed a tear, he poured out clods of Blood from every part. Oh! how unſuitable is a dry eye, and hard heart to ſuch an Ordinance as this!

Reaſon 4. As the frame Chriſt's Spirit was in, at his death, ſhould command the moſt ſolemn frame upon our ſpirits, at the recognizing of it; ſo the things here repreſented, require and call for the higheſt exarciſe of every grace of the Spirit in our Souls; for we come not thither as idle *Spectators*, but as active *Inſtruments* to glorifie God by exerciſing every grace upon Chriſt, as Crucified for us. Behold here are among the reſt

reſt, 1. The proper Object of Faith. 2. The flowing ſpring of Repentance. 3. The powerful attractive of Love.

Firſt, The *proper Object of Faith* is here. This Ordinance, as a Glaſs, repreſents to thine Eye, that glorious Perſon, whom the Father ſaid, *This is my Beloved Son, in whom I am well pleaſed*, Mat. 17, 5. Of whom he ſaid, *I have laid help upon one that is mighty.* This was he that *was made ſin for us, who had no ſin, that we might be made the righteouſneſs of God in him*, 2. Cor. 5. 21. Who trod the Wine preſs alone, and is here to be ſeen in his red Garments: Every drop of his precious Blood hath a tongue calling for Faith to behold it, poured forth as a Sacrifice to God for ſin. *This* (ſaith he) *is the Cup of the New Teſtament in my Blood, which was ſhed for many for the remiſſion of ſins.*

And what footing could thy Faith find for Pardon and Salvation any where elſe? 'Tis Chriſt Crucified that Faith claſps as the laſt and only hope and refuge of a poor Sinner. Here all Believers drop Anchor. This is that bleſſed object on whom they take the dead gripe, or laſt graſp, when their eye ſtrings and heart ſtrings are breaking. When you ſee the Blood of Chriſt flowing forth, how can Faith be ſilent in thy ſoul? When he bids thee, as it were, to put thy finger into his ſide, ſhews thee his hands and his feet there, it will cry out in thy ſoul, My Lord, and my God.

Secondly, The flowing ſpring of Repentance is here, if there be any fire that can melt, or hammer that can break a hard heart, here it is, *Zech.* 12, 10. *They ſhall look upon me whom they have pierced, and mourn.* Nothing lays a gracious ſoul low-

er

er in it ſelf, than to ſee how low Chriſt was laid in his Humiliation for it.

Here the evil of ſin is alſo repreſented in the cleareſt glaſs that ever the eye of man ſaw it in. The ſufferings of the Son of God diſcover the evil of ſin more than the everlaſting torments of the damned can do. So that if there be but one drop of ſpiritual ſorrow in the heart of a Chriſtian, here, me thinks, it ſhould be ſeen dropping from the Eye of Faith.

Thirdly, The moſt *attractive* object of love is here: Put all created Beauties, Excellencies and Perfections together, and what are they but blackneſs and deformity compared with the lovely Jeſus? *My beloved* (ſaith the enamour'd Spouſe) *is white and ruddy*, Cant. 5. 10. Behold him at the Table in his perfect Innocency, and unparallel'd Sufferings. This is he *who was rich, but for our ſakes became poor, that we through his poverty might be rich*, 2 Cor. 8. 9. This is he that parted with his honour in his Inclinations, that he might be capable to part with his life for our Redemption.

Behold here the degrees of his Sufferings, and by them meaſure the degrees of his Love. Behold in his death, as in the Deluge all the Fountains beneath, and the Windows of Heaven above opened; the Wrath of God, the cruelty of Men, the fury of Hell breaking in together upon him: And how can this be repreſented, and thy ſoul not aſtoniſhed at this amazing matchleſs love of Chriſt? Surely one flame doth not more naturally produce another, than the love of Chriſt thus repreſented to a gracious ſoul, doth produce love to Chriſt, and that in the moſt intenſe degree.

Uſe 1. How naturally doth this Doctrine ſhame and humble the beſt hearts for their ſinful diſ-

compoſures,

compoſures, vanity and deadneſs; for the roving and wanderings of their hearts, even when they come near the Lord in ſuch a ſolemn Ordinance as this is?

The holieſt man upon Earth may lay his hand upon his breaſt, and ſay, Lord How unſuitable is this heart of mine to ſuch an object of Faith as is here preſented to me? Doth ſuch a temper of ſpirit ſuit thine awful preſence? ſhould the repreſented Agonies, and Sufferings of Chriſt for me, be beheld with a ſpirit no more concerned, pierced and wounded for ſin? O how can I look upon him whom I have pierced, and not mourn, and be in bitterneſs for him as for an only Son, a First born! O the ſtupifying and benumming power of ſin! O the efficacy of Unbelief!

It was charged upon the *Iſraelites*, as the great aggravation of their ſin, that they *provoked God at the Sea, even at the red Sea*, Pſalm 106. 7. The place were their miraculous Salvation was wrought. But Lord Jeſus, my hard Heart provokes thee in an higher degree, even at the red Sea of of thy precious invaluable Blood, by which my eternal Salvation was wrought. O my God, what a heart have I! Did the Blood of Chriſt run out ſo freely and abundantly for me, and cannot I ſhed one tear for my ſins that pierced him? O let me never be friends with my own heart, till it love Chriſt better, and hate ſin more.

Uſe 2. This Scripture hath alſo an awakening voice to all that come nigh to God in any of his Ordinances, eſpecially in this Ordinance. O Chriſtians! bethink your ſelves where you are, and what you are a doing: Know you not that the King comes in to ſee the Gueſts? Yea, you do know that God is in this place? an awful

Majeſty

Majesty beholds you. *All the Churches shall know that I am he that searcheth the heart and the reins, and will give to every one as his work shall be*, Reve. 2. 23.

Thy business, Christian is not with Men but with God, and the solemnest business that ever thy thoughts were conversant about. Thou art here to recognize the sufferings of thy Redeemer, to take the seals and pledges of thy Salvation from the hand of his Spirit; imagine the same thing which is now to be done spiritually, and by the ministry of Faith, were but to be performed visibly and audibly by the ministry of thy senses.

Suppose Jesus Christ did personally shew himself at this Table, and were pleas'd to make himself known in breaking of Bread, as once he did to the Disciples. Suppose thou sawest him appear in Heaven, *as a Lamb that had been slain*. Imagine thou heardest him, say, Believer, this precious Blood of mine was shed for thee; there be millions of men & women in the world naturally as good as thee, that shall have no interest in it, benefit by it: But for thee it was shed for the remission of thy sins, & it hath made full satisfaction to God for them all: Thy sins which are many, are therefore forgiven thee: my Blood hath purchased the eternal Inheritance of glory for thee and this day I am come to deliver the seals and pledges thereof into thine hand. Take then the seals of eternal Salvation this day: Take then thine own Christ with all that he is and hath, in thine Arms: Whatever I have suffered, done, or procured for any of my Saints, I have suffered, done and procured the same for thee. Why, all this is here to be done as really and truly, though in a more spiritual way, at the

Table

table; and shall not such business as this is suly fix and engage thy heart? What then shall o it.

Awake Faith; awake Repentance; awake ove; yea, let all the powers of my Soul be hroughly awakened this day to attend the ord.

The Second Meditation upon

Jeremy 12. 2. *Thou art near in their mouth and far from their reins.*

THIS Scripture gives us the Character and description of an *Hypocrite*; and he is here described two ways, *viz.*

1. By what he hath.
2. By what he hath not.

First, The Hypocrite is described by what he hath, he hath God in his mouth: *Thou art near in their mouth.* (i. e.) they profess with a full mouth, that they are thy People, saith *Piscat.* or they speak much aboot the Law (as another senses it) God, and his Temple, Religion with its Rites are much talked of among them; they have him in their prayers and duties; and this is all that the Hypocrite hath of God. Religion only sanctifies his tongue, that seems to be dedicated to God, but it penetrates no farther, and therefore.

Secondly, He is described by that he that he hath not, or by what he wants; *And* or *but thou art far from their reins*, (i. e.) they feell not the power, and influences of that name which they so

ſo often invocate and talk of, going down to their very reins, and affecting their very hearts; ſo we muſt underſtand this Metaphorical expreſſion here, as the oppoſition directs. For the reins, having ſo great and ſenſible a ſympathy with the heart, which is the ſeat of the affections and and paſſions, upon that account it is uſual in Scripture, to put the reins for thoſe intimate and ſecret affections, thoughts, and paſſions of the heart, with which they have ſo near cognation, and ſo ſenſible a ſympathy. When the heart is under great conſternation, the loins or reins are ſeiz'd alſo, as *Dan. 5. 6.* Then the *Kings Countenance was changed and his thoughts troubled him, and the joynts of his loins were loſed.* On the contrary, when the heart is fill'd with delight and gladneſs, the reins are ſaid to rejoyce. *Prov. 23. 16. Yea, my reins ſhall rejoice when thy lips ſpeak right things,* totus lætitia diffiliam. I ſhall even leap for joy. So then, when the *Prophet* ſaith, God is far from the reins of the Hypocrite, the meaning is, he feels not the heart affecting influence and power of Religion upon his heart and affections, as Gods People do. And hence the Note will be.

Doct. *That God comes nearer to the hearts and reins of his People in their duties, than he doth to any Hypocritical, or formal Profeſſor.*

By Gods nearneſs, we underſtand not his *Omni-preſence,* that neither comes nor goes; nor his *love to his* People, that abides but the ſenſible ſweet manifeſtations and out-lets of it to their ſouls. So in *Pſalm* 145. 18. *The Lord is nigh unto all that call upin him, unto all that call upon him in truth.*

Note the reſtriction and limitation of this glorious, priviledge; tis the peculiar enjoyment of

ſin

ſincere, and upright hearted Worſhippers. Others may have Communion with duties, but not with God in them.

But that God comes nigh, very nigh, to upright hearts in their duties, is a truth as ſenſibly manifeſt to ſpiritual perſons, as that they are nigh the fire, when they feel the comfortable heat of it refreſhing them in a cold ſeaſon, when they are almoſt ſtarved and benummed with cold. Three things make this evident.

Firſt, Sincere ſouls are ſenſible of Gods *acceſſes* to them in their duties, they feel his approaches to their Spirits. *Lam.* 3. 57. *Thou dreweſt near in the day that I called upon thee; thou ſaidſt Fear not.* And what a ſurprize was that to the Church? *Cant.* 2. 8. *It is the Voice of my Beloved, behold he cometh*, &c. Certainly thete is a felt preſence of God, which no words can make another to underſtand; they feel that Fountain flowing abundantly into the dry pits, the heart fills apace, the empty thoughts ſwell with a fulneſs of ſpiritual things which ſtrive for vent.

Secondly, They are ſenſible of Gods *receſſes*, and withdrawments from their ſpirits, they feel how the ebb follows the flood, and how the waters abate, So you find it in *Cant.* 5. 6. *I opened to my Beloved, but my Beloved had withdrawn himſelf, and was gone, my ſoul failed when he ſpake: I ſought him, but I could not find him; I called, but he gave me no anſwer.* The Hebrew is very Pathetical, *He was gone, he was gone.* A ſad change of the frame of her heart quickly followed.

Thirdly, The Lords nearneſs to the hearts and reins of his People in their duties, is evident to them from the effects that it leaves upon their ſpirits. For look as it is with the Earth and Plants, with reſpect to the approach or remove

of

of the Sun in the *Spring* and *Autumn*: So it here as Christs speaks, *Luke* 21. 29. *When ye see the Fig-tree and all the Trees shoot forth, we know that Summer is nigh at hand* An approaching Sun renews the face of the Earth, and makes Nature smile. The Trees bud and blossom, the Fishes rise, the Birds sing; it's a kind of Resurrection to Nature from the dead. So is it when the Lord comes near the hearts and reins of men in duty: For then they find that.

Dr. Preston, *when dying said, I shall change my place, not my company.*

First, A real taste of the joy of the Lord is here given to men, the fulness whereof is in Heaven; hence call'd 2 *Cor.* 1. 22. *The earnest of his Spirit.* And 1 *Pet.* 1. 8. *Glorified Joy*; or a short Salvation, O, what is this? what is this Certainly it is something that hath no Affinity with flesh, or gross corporeal pleasures; but is of another nature, something which transcends all that ever was felt or tasted in this world, since we were first conversant among sensible objects.

Secondly, A mighty strength and power coming into their souls, and actuating all its faculties and graces. When God comes near, new powers enter the soul; the feeble is as *David*, Psal. 138. 3. *In the day that I cried, thou answeredst me, and strengthendest me with strength in my soul.* Cant. 1. 12. *Whilst the King sitteth at his Table, my Spikenard, &c.* Hope was now, and Faith was weak, little strength in any grace, except desires; but when the Lord comes strength comes with him. Then as it is *Neh.* 8. 10. *The joy of the Lord is your strength.* O the vigorous sallies of the heart to God! *Psal.* 63. 8. *O the strength of Love,* Cant. 8. 6. Duties are other manner of things than they were wont to be. *Did not our hearts burn within us:* Luk. 24 32.

Thirdly,

Thirdly, A remarkable transformation and change of ſpirit follows it.

Theſe things are found to be marvelouſly aſſimilating. The ſights of God, the felt preſence of God, is as fire which quickly aſſimilates what is put into it to its own likeneſs. So 2 *Cor.* 3. 18. They are ſaid to be *changed from glory to glory.* It always leaves the mind more refined and abſtracted from groſs material things, and changed into the ſame Image. They have a ſimilitude of God upon them, who have God near unto their hearts and reins.

Fourthly, A vigorous working of the heart Heaven-ward: A mounting of the ſoul upwards. Now the ſoul ſhews that it hath not forgot its way home again. It is with ſuch a Soul as ſenſibly embraces Chriſt in the arms of Faith, as it was with *Simeon*, when he took him bodily into his Arms. *Now* (ſaith he) *let thy Servant depart in peace, for mine eyes have ſeen thy Salvation.* O! it would have the wings of a Dove to flie away from this polluted World, this unquiet world, and be at reſt.

1. *Infer. Then certainly there is an Heaven and a ſtate of glory for the Saints.* Heaven is no dream or viſion. It is ſenſibly taſted and felt by thouſands of Witneſſes in this World; they are ſure it is no miſtake. God is with them of a truth, in the way of their duties. They do not only read of a glorified eye, but they have ſomething of it, or like it in this world. *The pure in heart do here ſee God.* Mat. 5. 8. The Saints have not only a Witneſs without them in the Word, that there is a ſtate of Glory prepared for Believers, but they have a witneſs in themſelves. Theſe are not the teſtimonies of craz'd brains, but of the wiſeſt and moſt ſerious of men; not conjecturally deli-

vered, but upon taſt, feeling and tryal. O, bleſ
ſed be God for ſuch ſenſible Confirmations, ſuc
ſweet prælibations.

2. *Infer.* But, O. What is Heaven! and wha
that ſtate of Glory reſerved for the Saints! Dot
a glimps of Gods preſence in a duty, go dow
to the heart and reins? O, how unutterable the
muſt that be which is ſeen and felt above, wher
God comes as near to men as can be? *Rev* 22.
4. *The Throne of God and the Lamb ſhall be in it, an
his Servnats ſhall ſerve him; and they ſhall ſee his fac*
And 1 *Theſ.* 4 17. *And ſo ſhall we be ever with th
Lord.* O, what is that! *Ever with the Lord*
Chriſtians, what you feel and taſte here by Faith
is part of Heavens glory; but yet Heaven wi
be an unſpeakable ſurprizal to you, when yo
come thither for all that: *It doth not yet appe
what we ſhall be,* 1 John 3. 1, 2.

3. *Infer.* See hence the neceſſity of caſting the
very bodies into a new mold by their Reſurrect
on from the dead, according to that, 1 *Cor.* 1
41. *It is ſown in weakneſs. but raiſed in power.* Ho
elſe could it be a Co-partner with the ſoul in th
ineffable joys of that preſence above?

Certainly my Friends, that which is to be
Veſſel to contain ſuch ſtrong liquor as this, ha
need be ſtrongly hooped, leſt it flie to peices,
old Bottles do when fill'd with new Wine. Th
ſtate of this Mortality cannot bear the fulne
of that Joy. Hold, Lord, ſtay thy hand (ſaid a choi
Chriſtian once) thy Creature is but a Clay Veſſel
can hold no more. If a tranſient Glimpſe of Gl
here, be felt in the very reins, if it ſo work up
the very body by ſympathy with the Soul,
what vigorous Spiritual bodies doth the ſtate
Glory require! and ſuch they ſhall be. *Phil.*
21. *Like unto Chriſts glorious Body.*

4. *Infer.* Is God ſo near to his People above all others in the world? how good is it to be near them that are ſo near to God? O, it would do a mans heart good to be near that Perſon who hath lately had God near to his Soul. Well might *David* ſay, *Pſal.* 16. 3. *All my delight is in the Excellent of the Earth.* And again, *Pſalm* 119. 63. *I am a Companion of all ſuch as fear thee.* O, this is the glory of that Society; not the communication of their gifts, but the Savour of God on their Spirits. If any thing be alluring in this world, this is, 1 *Joh.* 1. 3. *That ye may have fellowſhip with us, and truly our fellowſhip is with the Father, and with his Son Chriſt Jeſus.* It's ſaid, *Zech.* 8. 23. of the *Jews*, the time ſhall come when there ſhall be ſuch a preſence of God among that People, that *ten men out of all Languages ſhall take hold of the Skirt of him that is a* Jew; *ſaying, We will go with you, for we have heard that God is with you.*

Chriſtians, if there were more of God upon you, and in you, others would not be tempted to leave your Society, and fall in with the Men of the World; they would ſay, we will go with you, for God is with you.

5. *Infer.* If God be ſo near to the heart and reins of his People in their duties, O, how aſſiduous ſhould they be in their duties? *It's good ſome to draw nigh to God*, Pſalm 73. 28. Good indeed; the World cannot reward the expence of time at this rate, with all its glory, *Jam.* 4. 8. *Draw nigh to God, and he will draw nigh to you: Thou meeteſt him that rejoyceth and worketh Righteouſneſs; thoſe that remember thee in thy ways*, Iſa. 64. 5.

Obj. It would be an encouragement indeed, if I might thus meet God in the way of duty, but that's but ſeldom I can ſo meet God there, in ſenſible powerful out-lets of his grace and love.

I am mostly dead and cold there. I feel not Communion with God going down to my heart & reins.

Sol. First, you draw nigh to God; but is it in truth, or in meer formality? God is only nigh to such as call in truth upon him, *Psalm* 145. 18.

Secondly: If your hearts be sincere, yet are they not sluggish? Do you stir up your selves to take hold of God? many there be that do not, *Isa.* 64. 7. and *Cant.* 5. 3. 5.

Thirdly: Have you not grieved the Spirit of God, and caused him to withdraw from you? O, remember what Pride and Vanity hath been in you after former manifestations. *Ephesians.* 4. 33.

Fourthly: Nevertheless wait for God in his ways; his coming upon our souls is oftentimes, yea, mostly a surprizal to us, *Cant.* 6. 12. *Or ever I was aware, my soul made me as the Chariots of* Aminadab.

6. *Infer.* What steddy Christians should all real Christians be? For loe, what a Seal and Witness hath Religion in the breast of every sincere Professor of it? True Christians do not only hear by report, or learn by Books the reality of it, but feel by experience, and have a sensible proof of it in their very hearts & reins, their reins instuct them, as it is *Psal.* 16 7. They learn by spiritual sense and feeling, than which nothing can give greater confirmation in the ways of God.

There are two sorts of knowledge among men, one *Traditional*, the other *Experimental*: This last, the *Apostle* calls a *knowing in our selves*, Heb. 10. 34. and opposes it to that traditional knowledge which may be said to be without our selves, because borrowed from other men.

Now this experience we have of the power of Religion in our souls, is that only which fixes a mans spirit in the ways of Godliness. It made the *Hebrews* take joyfully the spoiling of their goods

goods; no arguments or temptations can wreſt truth out of the hand of experience, *non eſt diſputandum de guſtu.* For want of this many Profeſſors turn aſide from Truth in the hour of Trial. O, Brethren, labour to feel the influences of Religion upon your very hearts and reins; this will ſettle you better than all Arguments in the world can do: By this the ways of God are more endeared to men, than by any other way in the world. When your hearts have once felt it, you will never forſake it.

The Third Meditation.

UPON

Romans 7. 28. *I find then a Law, that when I would do good, evil is preſent with me.*

THIS Chapter is the very *Anatomy* of a Chriſtians heart, and gives an account of the moſt ſecret frames and inward workings of it, both as to Graces and Corruptions; and this Verſe is a Compendium of both; for the words are a mournful complaint, uttered with a deep ſenſe of an inward preſſure, by reaſon of Sin; wherein we are to conſider three things.

1. The perſon complaining.
2. The matter of complaint.
3. The diſcovery of that matter.

Firſt: The perſon complaining, I find: I *Paul*, though I come not behind the chieſeſt of all the

Apoſtles though I have been rapt into the third Heaven, and heard things unutterable; yet I for all that, find in me a Law. Never was any meer man more deeply ſanctified; Never was any lived at an higher rate of Communion with God; never any did Chriſt more ſervice in this world; and yet he found a Law of ſin in himſelf.

Secondly: The matter of the complaint which conſiſts in a double evil he groaned under, *viz.* 1. The preſence of ſin at all times. 2. The operation of ſin, eſpecially at ſome times.

Firſt: The preſence of ſin at all times; *Evil* (ſaith he) *is preſent with me*, it follows me as my ſhaddow doth. By evil we muſt underſtand no other evil but ſin, the evil of evils; which in reſpect of power and efficacy, he alſo calls a *Law*, becauſe as Laws by reaſon of their annexed rewards and puniſhments, have a mighty power and efficacy upon the minds of men; ſo ſin indwelling ſin, that root of all our trouble and ſorrow, hath a mighty efficacy upon us.

And this is the mournful matter of his complaint: 'Tis not for outward Afflictions, though he had many; nor for what he ſuffered from the hands of Men, though he ſuffered many grievous things; but 'tis ſin dwelling and working in him, that ſwallows up all other troubles, as Rivers are loſt in the Sea; this evil was always with him, the conſtant reſidence of ſin was in his heart and nature.

Secondly: And what further adds to his burden, as it dwelt in him at all times, ſo it exerted its efficacy more eſpecially at ſome times, and thoſe the ſpecial times and principal ſeaſons in his whole life: *When I would do good* (ſaith he) any ſpiritual good, and among the reſt, when I addreſs my ſelf to any ſpiritual duty, or Heavenly

imployment

imployment; when I design to draw near to God, and promise my self comfort and redress in Communion with him, then is Evil present. O, If I were but rid of it in those hours, what a mercy should I esteem it, though I were troubled with it at other times! Could I but enjoy my freedom from it in the seasons of duty and times of communion with God, what a comfort would that be? But then is the special season of its operation. Never is sin more active and busie than at such a time; and this, O, this is my misery and burden.

Cum ad optima quæque contendo, experior aliam legem; tunc maxime insurgit & precipitur lex carnis. Tolletus.

Thirdly: The next thing to be heeded here, is the discovery of this evil to him, over which he so mourns and laments. *I find then a Law*, saith he, I find it *(i. e.)* by inward sense, feeling and sad experience. He knew there was such a thing as Original sin in the Natures of men, when he was an Unregenerated *Pharisee*; but though he had then the notion of it, he had not the sense and feeling of it as now he had; he now feels what before he traditionally understood and talkt of. *I find a Law.* q. d. What or how others find, I know not; some may boast of their gifts, and some may talk more than becomes them of their graces; they may find excellencies in themselves, and admire themselves too much for them: But for my part, *I find a Law, that when I would do good, evil is present.* I am sure I find a bad heart in the best season, a proud, dead, wandring, hard heart. I find it wofully out of order, God knows, and this is my misery. Hence Note,

Doct. *That the beſt Chriſtians do ſenſibly feel, and ſadly bewail the workings of their corruptions; and that in the very ſeaſons and opportunities of their communion with God.*

Bring thy thoughts, Reader, cloſe to this point, and ſadly ponder theſe three things in it.

Firſt: In what ſpecial acts Chriſtians uſe to feel the working of their corruption in the ſeaſon of their Communion.

Secondly: Why is it that Corruption ſtirs and troubles them more at ſuch a times, than at others.

Thirdly: Upon what account this is ſo great a burden to every gracious heart.

Firſt: As to the firſt of theſe, namely, the ſpecial actiugs of Corruption in the ſeaſons of Communion, they are ſuch as have a natural aptitude and deſign to deſtroy all Communion betwixt God and the Soul, *Gal.* 5. 17. *The fleſh luſteth againſt the ſpirit.* It's contrary to the ſpirit, and by reaſon of that contrariety, a poor Chriſtian cannot do the things that he would.

How many times have ſome Chriſtians lamented this upon their knees, with bleeding hearts and weeping eyes? Lord, I came hither to enjoy thee; I hop'd for ſome light, ſtrength, and refreſhment in this duty. I promis'd my ſelf a good hour; my heart began to warm and melt in duty; I was nigh to the expectation and deſire of my ſoul; but the unbelief, deadneſs, and vanity of my heart hath ſeparated betwixt me and my God, aud with-held good things from me.

Three thing are requiſite to Communion with God in duties.

Firſt:

First: Compoſedneſs of thoughts.

Secondly: Activity of Faith.

Thirdly: Excitation of affections; And all theſe are ſenſibly obſtructed by innate-Corruption: For by in-dwelling ſin,

First: The order of the ſoul is diſturbed by ſending forth multitudes of vain and impertinent thoughts to infeſt and diſtract the ſoul in its approaches to God; the ſenſe of this evil gave occaſion to that prayer, *Pſalm* 86. 11. *Unite my hearts to fear thy Name.* How much have we to do with our own hearts upon this account every day? Abundance of rules are given to cure this evil; but the corruption of the heart makes them all neceſſary.

Secondly: The activity of Faith is clogg'd by natural unbelief: O, what difficulties is every work of Faith carried through? *Lord, I believe, help thou my unbelief*, Mark. 9. 24. It cramps the hand of Faith in every part of its work; the ſoul ſenſibly feels it ſelf bound and fetter'd by its own unbelief, ſo that it cannot *aſſent* with that fulneſs, clearneſs, and determinateneſs that it would. It cannot *apply* with that ſtrength, certainty, and comfort it deſires; and thus are the wings of Faith pinion'd, that when we ſhould ſoar aloft in the higheſt acts of ſweet communion with God, we can but flutter upon the earth, and make ſome weak eſſays and offers Heaven-ward, which oftimes are fruſtrated and put by, through the unbelief that is in us.

Thirdly: The excitation of the affections is rendred difficult by reaſon of that natural deadneſs and hardneſs that is in the heart. Alas! It's naturally an heart of ſtone, and as eaſie it is to diſſolve or melt the Rocks into a ſweet ſyrup, as the heart into Spiritual and Heavenly affections

towards God. There is ſcarce any one thing in this world that Chriſtians more paſſionately bewail, and are more ſenſibly afflicted for, than the deadneſs and hardneſs of their own hearts. Nothing is found ſufficient ſometimes to affect, and raiſe them; and yet if they be not excited out of their torpor and ſtupidity, they cannot have Communion with God in duties.

Secondly: And if we enquire into the reaſons why poor Chriſtians find themſelves more infeſted by natural Corruption in the ſeaſons of duty, than at other times, the reaſons are obvious to him that conſiders, 1. That Duty irritates it, 2. Satan excites it. 3. God permits it to be ſo.

Firſt: Corruption is irritated by duty, it's provoked by that which bridles and purges it: Nothing is found more deſtructive to Sin, than Communion with God is, and therefore nothing makes a fiercer oppoſition to all fellowſhip and communion betwixt the ſoul and its God, than ſin doth. As Waters ſwell and rage when they are obſtructed by a dam, ſo do our Corruptions, when obſtructed and check'd by duty. Sin would fain make men leave praying, and Prayer would fain make men leave ſinning.

Secondly: As *Duty* irritates it ſo *Satan* excites it, eſpecially in ſuch ſeaſons. When *Joſhua* the High Prieſt, ſtood before the Lord, Satan was ſeen ſtanding at his right hand to reſiſt him, *Zech.* 3. 1. How hard is it for a Chriſtian then to be dexterous, apt, and ready for ſpiritual works whilſt *Satan* ſtands at his right hand, the working hand, to make reſiſtance.

The Devil is aware that one hour of cloſe Spiritual, and hearty converſe with God in Prayer, is able to pull down what he hath been contriving and building many a Year

Now

Now this envious Spirit having an easie access to the phansie, that busie and unruly power of the Soul, will not be wanting to create such figments and notions in it, as like a rapid stream shall carry away the soul and its thoughts from God in duty. Oh, what adoe have most Christians to prevent the sallies and excursions of their hearts from God at such times!

Thirdly: As Satan exercises it, so the Wise and Holy God, for good ends to his People, permits it to be so.

This Thorn in the Flesh keeps them humble; these lamented distractions and corruptions in their duties destroys their dependance upon them. For if we be so prone to pride and confidence in our duties, amidst such sensible workings and minglings of Corruption with them, what would we be if they were more pure and excellent? These things also make the Saints weary of this World, and to groan within themselves after the more perfect state wherein God shall be enjoyed and seen in more perfection and satisfaction. But,

Thirdly: This in the mean time cannot but be a very grievous affliction and pressure to the gracious soul, to be thus clog'd and infested by its own Corruptions in the very season of its communion with God. For,

First: By this the soul is rendred very unsuitable to that holy presence it approaches, *Hab.* 1. 13. *Thou art of purer eys than to behold evil, and canst not look upon Iniquity.* Must the great and blessed God wait upon a poor Worm till it be at leisure to attend him? Must he be forsaken for every trifle that comes in the way of its phansie? Oh, how provoking an evil is this! *Surely God heareth not vanity, neither will the Almighty regard it,* Job 35. 13. This unsuitableness of our spirits to the Lord,

cannot do leſs than cover our faces with ſhame, *Ezra.* 9. 6. *O my God, I am aſhamed, and even bluſh to look up unto thee.*

Secondly: By this thoſe benefits and comforts are intercepted, which are better than life: There is a ſenſible preſence of God, there are manifeſtations of pardon, peace and love; there are reviving influences and freſh anointings of the Spirit, there are a thouſand mercies of this kind, that in their ſeaſon are communicated to men in the way of duty; & would it not grieve a man to the very heart and ſoul, to be defeated of thoſe ineſtimable treaſures, by the breaking forth of the Unbelief, Pride, or Vanity of his own heart when ſuch mercies are almoſt in his hand? *Your iniquities* (ſaith the Prophet) *have ſeparated betwixt you and your God, and your ſins have hid his face from you, that he will not hear,* Iſa. 59. 2. O cruel covering! O diſmal Cloud! that hides the face of God from his People, that they cannot behold it. *Wherefore am I come from* Geſhur (ſaith *Abſolom*) *if I may not ſee the Kings face?*

What do I here upon my knees, ſaith a Chriſtian, if I may not ſee God? Duties are nothing to me without God: The World and all its comforts are dry and taſteleſs things to me without God: His manifeſted favour, and ſealed love are the very life of my life, and from this the corruptions of my own heart have cut me off.

Thirdly: By theſe things the beauty and excellency of duties are defaced. Theſe dead flies ſpoil that excellent Ointment; for wherein conſiſts the beauty and true excellencie of duties, but in that Spirituality and Heavenly temper of ſoul, with which they are performed? This makes them ſuitable to their object, *Joh.* 4. 24.

take

take away ſpirituality from duties, and then you may number them among your ſins, and the matters of your ſhame and ſorrow. Take away the heart from duty, and what remains but a dead carcaſs, without life or beauty?

Fourthly: By theſe things gracious ſouls are greatly puzled and perplexed about their eſtate and condition. This is the fountain of their fears and doubtings. O, when a man ſees ſuch deadneſs in his heart towards God, ſuch ſtiffneſs in his will to the will of God, ſuch a liſtleſs, careleſs temper to all that is ſpiritual? How (thinks he) can this conſiſt with a renewed ſtate and temper? Sure no Chriſtian is troubled with ſuch an heart as mine is; eſpecialy when it ſhall be found in its ordinary courſe, ſo free, nimble, and indefatigable in its purſuits and entertainments of things ſenſual and earthly. There it is as the Chariots of *Aminadab*, but here, like *Pharaohs* Chariots; there it as much needs the *Curb*, as it doth the *Spur* here. Lord, ſaith the poor ſoul, I know not what to do: if I do not look into my heart I cannot be ſincere; and if I do, I can have no comfort. This is a ſad perplexity indeed.

Fifthly and laſtly: By theſe things the Spirit of God is grieved, and that which grieves him cannot but be a grief and burden to us: His motions are quench'd by theſe Corruptions, his ſanctifying deſigns (as much as lies in us) obſtructed by them, ſurely then there is cauſe enough why a Chriſtian ſhould follow every vain thought with a deep ſigh, and every ſtirring of unbelief with a ſad tear.

The uſefulneſs of this point is great, and exceeding ſeaſonable. when we are to draw nigh to God, and addreſs our ſelves to ſpiritual duties;

It

It may to great purpose be improved by ways, 1. Of Information, 2. Direction, 3. Consolation.

We may greately improve it for our Information in the following particulars.

Hence we may take our measures of the wonderful and astonishing grace and condescension of God to his People, who notwithstanding all that evil which is present with them in the good they do, will not reject their persons or duties for all that.

How doth free grace make its own way through swarms of Vanity! How doth it break through all the deadness, infidelity and hardness of our hearts to do us good! Though evil be present with us, our gracious God will not be absent from us notwithstanding that.

How greatly was the Spouse amaz'd at the unexpected condescension and grace of Christ in this matter? *Cant.* 2. 8. *It is the voice of my Beloved, behold he cometh leaping over the Mountains, skipping over the Hills. It is the Voice of my Beloved.* That abrupt, broken expression shews a perfect surprize. She sawm ountains of guilt & unworthiness betwixt Christ and her Soul, and yet behold he comes skipping over all those Mountains and Hills: O free grace! rich and admirable grace, which with so many *notwithstandings*, and *nevertheleſſes*, will save and comfort the poor unworthy soul!

2. How little reason have any of us to be proud of our best performances! *There is not a just a man upon Earth, that doth good, and sinneth not*, saith *Solomon*, Eccles. 7. 20. If there be something supernaturally good in our duties, yet there is abundance of natural evil commixed with that good; the evil is wholly ours, the good wholly

wholly Gods: we have no reason then to glory in our best performances.

It hath been a question with some, whether some short transient act of a regenerate soul may not be free from sin; but it was never question'd whether any continued act, much less a course of actions could be without sin. Evil will be present with us in all we do, 'twill be with us in our Closets, present even in the awful presence of the Holy God, in the most high and solemn duties of Religion, in the most pure and spiritual actions that pass from us; cease then as from dependance, so from Pride and Conceitedness in all you do. Whilst our natures are sanctified but in part, and our principles mixt, our duties and performances can never be pure. *Who can bring a clean thing out of an unclean? Not one*, Job 14 4.

3. How are we all obliged to bless God for *Jesus* the *Mediator*, to make us and our sinful duties acceptable to God? Sad were our case if this High Priest did not *bear the Iniquity of our holy things*, as it is *Exod.* 28. 38. 'Tis his Oblation and Intercession that obtains and continues our pardon for our Prayer-sins, our hearing sins, our Sacrament sins: These alone would eternally damn us, if we had no other, did not free grace *make us accepted in the Beloved*, Eph. 1. 6. When evil is present with us, then is Christ our *Advocate*, present with the Father for us; and thence it is that we are not destroyed upon our knees, and that the jealousie of God breaks not forth as fire to devour us in our very duties.

4. If evil be present with us, yea, inherent in us, in our best duties, what need had Christians then to watch against the external occasions of sin, and to keep a close guard upon their senses; especially when they have to do with God?

There's

There's danger enough from within, you need not open another door from without. This natural corruption is too active in it self, if there be no irritation by any external occasion; how much more when the eye and ear are opened and unguarded, and occasions are offer'd it from without. Watching is half the work of a Christian, whilst he is praying, *Eph.* 6. 18. The *Arabian Proverb* is as *instructive* as it is *mystical*, Shut the Windows that the House may be light.

5. If evil be present when we would do good, if it infest us in our best duties; then certainly there is no rest to be expected for any of Gods People in this World. Where shall we go to be free from sin? If any where, let us go to our Closets, to our knees, to the Ordinances of God; yea, but even there evil is and will be present with us, if we cannot be free from evil there, it's vain to expect it elsewhere in this World. Only in Heaven Believers rest from sin, when once they are absent from the Body, and present with the Lord. Sin shall no more be present with them; which should make all that hate sin, long for Heaven, and be willing to be dissolved, and be with Christ.

2. *For Direction.* Let all that experimentally sense and feel what the Apostle here mourns over, carefully attend such *directions* as may prevent the spoil of their duties by the working of their corruptions in them.

Though no rules are found sufficient to prevent wholly the influence of our Corruptions upon duties, yet own it as a special mercy, if it may in any measure be prevented, or restrained; In order whereunto, I shall hint briefly these following rules, which the experience of many Christians hath recommended as exceeding useful in this case.

Rule

Rule 1. *Be more diligent in preparation for your duties, if you would meet with less interruption in your duties.* The very light of nature teacheth solemn preparation to all important and weighty business; and is there more weighty and concerning business in all the World, than that which thou transactest with God in duties? Angels approach not this God with whom thou hast to do, without profound respects to his immense greatness and awful holiness, *Isa. 6. 3.* When you stretch forth your hands, it is required that you first prepare your hearts, *Job. 11. 13.*

Rule 2. *Realize the presence of God in all your duties, and awe your hearts all that you are able by that consideration.* O, think what a piercing holy eye beholds thy heart, and tries thy reins. Wouldst thou not be really ashamed, if thy thoughts were but vocal to men, and the workings and wanderings of thy heart visible to those that joyn with thee in the same duty? O, if the presence of God were more realized, certainly your hearts would be better secured against the incursions of your Corruptions!

Rule 3. *Labour for a deeper measure and degree of sanctification*; many other rules are but *Spiritual Anodynes* to give present ease; but this is the way to a real *Cure*. A thousand things may be found helpful to put by a vain thought for the present, but then it returns again, and it may be with more strength: This is the proper method to dry the *Spring*, when others are but attempts to divert the *Stream*. If habits of grace were more deeply radicated, acts of grace would be more easie to us, and flow more freely from us.

Rule 4. Lastly: *Consider what an aggravation it is to your evil to vent it self in the special presence of God in his duties.* See how *Paul* mourns over it in

the

the Text. It is not only a sin, but an affronting of God to his Face; this grieving of his Spirit is the spoil of thy duty; it is (as one aptly call it) *obex infernalis*, an hellish Bar or *Remora* to all sweet and free intercourse of the soul with God.

3. *Consolation.* But whilst I am representing the evil of it to some, it may be there are others over-whelmed with the sorrowful sense of it, even to discouragement and despondency: Poor Christian, is this thy case? Are all the Afflictions in the world nothing to thee in comparison with this evil which is present with thee, when thou wouldst do good? well though thou canst not do the good thou wouldest, nor free thy self yet from the evil thou wouldest rather than live, be freed from: There are four things that may give much relief to thy pensive soul.

First: *Though the presence of evil even in thy best duties be sad yet thy grief and affliction for it is sweet.* That is a sad *sin*, but this is a sweet *sign*: It is not heart-evils, heart-wandrings, in duties, hardness and unbelief that Hypocrites mourn for, but more gross & external evils. Let this trouble for sin comfort thee when the presence of sin grieves thee.

Secondly: God *accepts through Jesus Christ, what you do sincerely, though you can do nothing purely and perfectly*, Cant. 5 1. Your sincerity is your Evangelical perfection; the evil that is present is not imputed; the good that is present, is (notwithstanding that commixed evil) accepted, which is strong consolation.

Thirdly: *You find your case was the case of blessed Paul, a man of eminent Sanctity.* And if you consult all the Saints, one by one, you will find them all sick of this disease; so that your case is not singular.

Fourthly: *Your Justification is perfect, and without*

yet though your Sanctification be not so, & the time is coming when your Sanctification shall be as your Justification is; and after that no more complaints.

The Fourth Meditation.

UPON

Ephesians 1. 13. *In whom also, after that ye believed, ye were sealed with the holy Spirit of Promise.*

FRom his doxology and solemn Thanksgiving, *verse* 3. the Apostle enumerates the Principal Christian priviledges that gave the occation of that thanksgiving, among which, this in the Text is not the least, though last named.

In this one verse we have the two noble acts of Faith displaid; its *direct* act call'd *Trusting*, and its *reflex* act, which in order of nature and time follows it, and is implied in the word *Sealing*.

In the latter clause (to which I shall confine my Meditations) four things must be remarked, *viz.* 1. The Subject, 2. Nature, 3 Author, & 4. Quality of Assurance.

1. The Subject of Assurance, which is and can be no other than a soul that hath closed with Christ by Faith, reflex acts necessarily presuppose direct ones. Never was any Unbeliever Sealed, except to Damnation: Assurance is peculiarly the Prerogative of Believers.

2. The Nature of Assurance, he calls it *Sealing*; an apt metaphor to express the nature of it. For

Assurance

Assurance like a Seal, both confirms, declares, and distinguishes; it confirms the grant of God, declares the purpose of God, and distinguishes the Person so priviledg'd from other men.

3. The Author of assurance, which is the *Spirit*; he is the Keeper of the great Seal of Heaven *Romans.* 8. 16.

4. Lastly: The quality of this Spirit of Assurance, or the Sealing Spirit, he Seals in the quality of an holy Spirit, and of the Spirit of promise, *as an holy Spirit*, relating to his previous sanctifying work upon the sealed soul. *As the Spirit of promise*, respecting the *medium* or instrument, made use of by him in his Sealing work; for he Seals by opening and applying the promise to Believers from the Spirits order. The Note will be this.

Doct. *That the priviledge of Sealing follows the duty of Believing.*

There is no season more proper to treat of the Sealing of the Spirit, than at a Sealing Ordinance; nor can I handle the Spirits sealing work in a more profitable method, than in satisfying these five Queries particularly; and then applying the whole.

1. What is the Spirits Sealing, and how performed? 2. Why none are Sealed till they Believe? 3. Whether all Believers are Sealed? 4. What is the priviledge of being Sealed? 5. What are the effects of the Spirits Sealing?

1. Query. *What is the Spirits Sealing work, and how is it performed?*

Answer. The Sealing of the Spirit, is his giving a sure and certain testimony to the reality of that work of grace he hath wrought in our soul, and to our interest in Christ and the Promise thereby

hereby satisfying our fears and doubts about our state and condition.

Every matter of weight and concernment is to be proved by two sufficient Witnesses, *Deut.* 19. 15. Our sincerity and interest in Christ are matters of the deepest concernment to us in all the world, and therefore need a farther witness to confirm and clear them, than that of our own spirits, *Rom.* 8. 16. Three things concur to the Spirits Sealing work.

He Sanctifies the soul. He irradiates and clears that work of Sanctification. He enables it thereby to apply Promises.

The first is his *material* or objective Seal, the latter his formal Sealing. None but the Spirit of God can clear and confirm our title to Christ, for he only searcheth the deep things of God, 1 *Cor.* 2. 10. and it's his office, *Rom.* 8. 16. to witness with our spirits.

This Seal or Witness of the Spirit must needs be true and certain, because Omniscience and Truth are his essential properties: He is Omniscient, 1 *Cor.* 2. 10. and therefore cannot be deceived himself. He is the Spirit of Truth, *Joh.* 14. 17. and therefore cannot deceive us; so that his testimony is more infallible and satisfactory than a Voice from Heaven, 2. *Pet.* 1. 19.

If an Angel should appear and tell us Christ had said to him, Go and tell such a man, that I love him, that I shed my blood for him, and will save him; it could never give that repose and satisfaction to the mind as the internal Witness or Seal of the spirit doth; for that may be a delusion, but this cannot. The witness of our own heart may amount to a strong probability; but the witness of the spirit is demonstration, 1 *Joh.* 3. 24.

So

So that as it is the design and work of *Satan* to cast in doubts and fears into gracious hearts, to perplex and intangle them, so oppositely it is the work of the *Spirit* to clear and settle the sanctified soul, and fill it with peace and joy in believing, *John* 16. 7. *Romans* 14. 17.

In Sealing he both attests the *fidem quæ creditur* the doctrine or object of Faith; and the *fidem qua creditur*, the infused habit or grace of Faith: To the former he saith, this is my *Word*, of the latter, this is my *Work*, and his Seal or Testimony is evermore agreeable to the written word, *Isa.* 8. 20. So that what he speaks in our hearts, and what he saith in the Scripture, are evermore concordant and harmonious testimonies.

To conclude, in Sealing the Believer he does not make use of an audible Voice, nor the Ministry of Angels, nor immediate and extraordinary revelations, but he makes use of his own *graces* implanted in our hearts, and his own *promises* written in the Scriptures; and in this method he usually brings the doubting, trembling heart of the believer to rest and comfort.

2. Query. *Why are none Sealed till after Believing?*

Answ. It cannot be denied but that many person in the state of nature and unbelief, may have grounded confidences, and false comforts built thereupon. This is evident from *Matth.* 7. 22. *Many will say unto me in that day, Lord, Lord, have not we Prophesied in thy Name?* And *Joh.* 8. 54. *Of whom ye say that he is your God, and yet ye have not known him.* And beyond all is that startling Scripture, *Heb.* 6. 4. 5. —— *Who were once enlightned, and have tasted of the Heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good Word of God, and the powers of the World to come if they fall away, &c.*

B

But for any except real Believers to have those Witnesses and Sealings of the Spirit described above, is utterly impossible, and will evidently appear to be so, whether we consider the Author, Nature, Object, Mediums, End and Design of this Work.

First: Consider the *Author* of this work, *the Spirit of God*, who is an *Holy* Spirit, as the Text calls him, and the Spirit of *Truth*, as Christ calls him, *Joh.* 14. 17. and it cannot be that ever he should give testimony to a lye, or give a false Witness, quite cross to the very tenour of the Written Word, as he must do, should he Seal an Unbeliever. What though they be Elect? yet whilst Unregenerate, they have no actual interest in Christ and the Promises, and therefore can have none Sealed by the Spirit. *Prius est prædistinare de esse quam de cognosci*; we must be Saints before we can be known to be so.

Secondly: Consider but the nature of this work, and it cannot be that ever an Unbeliever should be Sealed by the Spirit: For assurance is produced in our souls by the reflexive acts of our Faith. The Spirit helps us to reflect upon what hath been done by him formerly upon our hearts. *Hereby we know that we know him*, 1 Joh. 2. 3. To know that we know, is a reflex act; now it's impossible there should be a reflex before there hath been a direct act. No man can have the evidence of his Faith, before the habit be infused, and the vital act first performed.

Thirdly: Consider the *object matter*, to which he Seals, and it will be found to be his own sanctifying operations upon our hearts, and consequently to our priviledges in Christ, *Romans* 8. 16. 1. *Joh.* 3. 24. The thing or matter attested is, that Christ abideth in us, and that we are the Children

Children of God. But no such thing can be Se
led till we believe, for neither our Adoption n
Sanctification can be before Faith.

Fourthly: Consider the *mediums* or instrumen
used by the Spirit in his Sealing work; the pr
mises are his sealing instruments, and on that a
count he is call'd *the Spirit of Promise in the Tex*
Not only because he is the Spirit promised, b
as the Promises contain the Spirit, so the Spirit us
the Promises (*i. e.*) clears them to our under
standings, and helps us to apply them to ou
souls; but this he never doth, nor can do, ti
the soul by Faith have union with Christ; f
till then it hath no right in the Promises.

Fifthly and lastly: Consider the end and desig
of this work of the Spirit, which is to secure t
the soul its peace, pardon, and salvation in Chri
he seals Believers to the day of Redemption, *Ep*
4. 30. (*i. e.*) to their compleat Salvation: So the
it must be equally impossible for an Unbeliever t
be sealed as to be saved.

3. Query. *The next enquiry is, Whether all Believe*
are Sealed by the Spirit?

Answer. The resolution of this Query wi
depend upon several distinctions that must b
made upon this matter.

1. *Distinction.* We must distinguish the diffe
rent kinds of the Spirits sealing; all his Sealin
work is not of one kind, nor to one and the sam
use and end.

There is an *Objective* Seal which distinguishe
the person, and a *Formal* Seal which clears an
ratifies his interest in Christ and Salvation. Th
first he doth in *Sanctifying* us; the second in *Assu*
ring us.

When he Seals us *Objectively*, that is, when h
Sanctifies us really by the infusion of grace, h
Seal

Seals us by way of distinction from other men, which is one end of Sealing; for though in respect of Gods decree and purpose there was a difference betwixt us and others before time, 2 Tim. 2. 19. and although in regard of Christs intention in his death, there was a difference betwixt us and others, Joh. 17. 9. yet all this while there is no personal, actual difference betwixt us and others, till Sanctification do make one, Eph. 1. 3. and 1 Cor. 6. 11. But the Sanctification of the Spirit makes a real difference in the state and temper of the person, 2 Cor. 5. 17. and manifests that difference which Election put betwixt us and others before time, 1 Thes. 1. 4, 5. And yet all this while a man may not be formally Sealed (i. e.) his Sanctification may be very doubtful to himself, and he may labour under great fears about it.

2. *Distinction.* The seasons of the Spirits sealing must be distinguished; and these are to some,

First: Immediatly upon the souls first closing with Christ at Conversion, especially when Conversion is wrought at riper age, and is ushered in by a greater degree of the spirit of bondage, and deep inward terrors. Thus the *Prodigal* (the emblem of a Convert so brought home to God) was entertained with the fatted Calf and Musick, but I find not this presently, as some do.

Secondly: Times of eminent Communion with God are Sealing times: There are extraordinary outlets of Peace, Joy and Comfort, at some seasons in duty which makes the state of the soul very clear and banishes all scruples and fears from the heart.

Thirdly: Others are Sealed upon some eminent hazard they have been exposed to for Christ, or some extraordinary sufferings they have under-

gone for Christ; wherein they have carried
with eminent meekness, patience, and self den
al, 2 *Cor.* 1. 4, 5. Thus the Martyrs were man
times Sealed in the depth of their sufferings.

Fourthly: It's usually found that a Sealin
time follows a dark day of desertion and sor
combats with temptation. *Post Nubila Phœbu*
So that Text, *Rev.* 2. 17. is expounded by some,
To him that overcometh will I give the white stone, an
the new name.

Fifthly: Dying-times prove Sealing-times t
many souls. if their whole life hath been lik
that day described by the Prophet, *Zech.* 14 17
neither dark nor light, a life betwixt hopes an
fears, yet at Evening time it hath been light,

3. *Distinction.* Lastly: We must distinguis
the several ways and manners of Sealing. Som
are *extraordinary* and immediate, vouchsafed onl
to some persons, at some special times and sea
sons. Thus *Zacheus* was in an extraordinary an
immediate way ascertained of his Salvation, *Luk*
19. 9. *This day is Salvation come to this House.* An
so the Palsie-man, *Mark* 2. 5. *Son* (saith Christ
thy sins be forgiven thee. But these immediate way
are ceased; no man may now expect by an
new Revelation or Sign from Heaven, by an
Voice or extraordinary Inspiration to have h
Salvation sealed, but must expect that mercy
Gods ordinary way and method, searching th
Scriptures, examining our own hearts, and wai
ing on the Lord in prayer.

The Learned *Gerson* gives an instance of on
that had been long upon the Borders of despa
and at last sweetly assured and setled; and bein
asked how he attained that Assurance, he a
swered, *Non ex nova aliqua revelatione, &c.* Not
an

ny new revelation, but by subjecting my understanding to, and comparing my heart with the written Word.

And Mr. *Roberts* in his Treatise of the Covenants, speaks of another that so vehemently panted after the Sealings, and Assurance of the love of God to his soul, that for a long time he earnestly desired some Voice from Heaven; and sometimes walking in the solitary Fields, earnestly desired some miraculous voice from the Trees or Stones there: This was denied him, but in time a better was afforded in a scriptural way.

Now to resolve the Query out of these distinctions.

First: Though all Believers have not the *formal* Sealings of the Spirit, they have the *objective*, or material Seal; that is, the Spirit is in them as a sanctifying spirit, putting a real difference betwixt them and others, when he is not with them by way of evidence and assurance of sanctification.

Secondly: Though all Believers are not Sealed at one and the same time, yet there are few, if any Believers, but do meet with one season or other in this life, wherein the Lord doth Seal them, if not at their first close with Christ, as many have been Sealed, yet in some choice and eminent season of communion with God; such precious seasons most Christians can speak of. Though as *Bernard* speaks, it be *rara hora, brevis mora*. Seldom, but sweet: Or if not in the course of their *active obedience*, 'tis a thousand to one but they shall meet it in the way of their *passive obedience*, if God exercise them eminently under the cross, or after a dark cloud of desertion, or in a dying hour.

Thirdly and lastly: Though God now Seals

not men in an extraordinary and immediate way by Revelation, immediate Inspiration, or Voices from Heaven, yet most Christians are sealed in the ordinary way of the Spirit, under one Ordinance or other, in one duty or other.

4. Query, *What is the privilege of being sealed by the Spirit?*

Answer Much every way: words cannot express the riches of this mercy: for let us but consider the four following particulars, and you will admire the mercy.

First: Consider whose act and proper work Sealing is. God doth not send *Angels* upon this Errand; though if he did, that would be a great honour to poor dust and ashes, but he sends his Spirit to do it. Oh, the Condescention of the great God to men! this is a greater honour than if millions of Angels were imploy'd about it.

And then as to certainty and satisfaction, it is beyond all other ways and methods in the world, for in miraculous Voices and Inspirations it's possible there may *subesse fallum*, be found some Cheats or Imposture of the Devil; but the Spirits witness in the heart, suitable to his revelation in the Scripture cannot deceive us.

Secondly: The conclusion of truth sealed, is ravishing and transporting. All Christians vehemently pant for it, few have the enjoyment of it for any long continuance. But whilst they do enjoy it, they enjoy Heaven upon Earth, a joy beyond all the joys of this world. To have this conclusion surely Sealed, *Christ is mine*, my sin is pardoned, I shall be saved from wrath, through him: O, what is this! what is this!

Thirdly: Consider the subject, or person Sealed, a poor sinful wretch that hath ten thousand times over grieved the good Spirit of God, by whom

whom notwithstanding thou art Sealed to the day of Redemption: Thou hast by every sin deserved to be sealed up to Damnation: Thou hast reason to account and esteem thy self much inferior in graces and duties to many thousands of the Saints that are panting after this privilege, and cannot obtain it: O, the riches of the goodness of God!

Fourthly and lastly, Consider the designs and aims of the Spirit in his Sealing thy soul, which are

2. To secure Heaven to thee for ever.

2. As intermediate thereunto, to bring very much of Heaven into thy soul, in the way to it; indeed to give thee two Heavens, whilst many others must suffer two Hells.

3. Query. *Lastly. We will enquire what are the effects of the Spirits sealing upon our souls, by which we may distinguish and clearly discern it from all deluſions of Satan, and all Impoſtures whatſoever?*

Anſwer. The genuine and proper effects and fruits of Sealing, are, 1. Inflamed Love. 2. Renewed Care. 3. Deep Abaſements. 4. Increaſe of ſtrength. 5. A deſire to be with the Lord. 6. Improved Mortification to the World.

Wherefoever theſe are found conſequent to our Communion with God, and his manifeſtations of himſelf to us therein, they put it beyond all doubt that is was the Seal of his own bleſſed Spirit and no deluſion.

Firſt. The Sealings of the Spirit cannot but inflame the love of the ſoul in a very intenſe degree towards God. One flame doth not more naturally beget another, than the love of God doth kindle the love of a gracious ſoul to him. *We have known and believed the love that God hath to us,* 1 Joh. 4. 16, 19. When Chriſt had forgiven much

to that poor Woman that had sin'd much, and manifested pardoning mercy to her soul; O, how much was her love to Christ inflamed thereby? *Luke* 7. 47.

Secondly: Renewed care and diligence follows the Sealings of the Spirit. Now is the soul at the foot of Christ, as *Mary* was at the *Sepulchre* with fear and great Joy. He that Travels the Road with a rich treasure about him, is afraid of a Thief in every bush. This is exemplified in the Spouse, who had endured many a sad day and night in Christs absence, and sought him sorrowing: but when she had regained his felt and sensible presence, it's said, *Cant.* 3. 4. *I found him whom my soul loveth; I held him, and would not let him go.*

She doth not (as Mr. *Durham* speaks) lay by diligence, as if all were done; but is of new taken up with as great care to retain and improve this mercy, as before she was sollitous to obtain it. Whether a Believer want or have, whether he be seeking or enjoying, there is still matter of exercise for him in his condition.

Thirdly: Deep abasement and great humblings use to follow the eminent appearances of God to the souls of men. *Lord*, (said that Disciple) *how is it that thou wilt manifest thy self to us, and not unto the world?* Joh. 14. 22. When God Sealed the Covenant to *Abraham*, to be a God to him, at this *Abraham* fell upon his face, *Gen.* 17. 1, 2, 3. Never doth a soul lie lower in the dust, and abhor it self, than when the Lord makes the most signal manifestations of his grace and love to it.

Fourthly: Increased strength follows the sealings of the Spirit. New powers enter into the soul, and a sensible improvement of its abilities

for

duty: *Or ever I was aware* (saith the Spouse) *my soul made me the Chariots of* Aminadab *Cant.* 6. 12.

Now the wheels of the soul being oyled with the Joy and comfort of the Spirit run nimbly in the ways of obedience. The Joy of the Lord is your strength.

Fifthly: Sealings of the Spirit, inflame the desires of the soul after Heaven, and make it long to go home. Nothing makes death so undesirable to the Saints, as the doubts and fears that hang upon their Spirits about their condition. Were their evidences for Heaven clear, and their doubts resolved they would, as the Apostle speaks, *desire to be dissolved, and to be with Christ*, Phil. 1. 23. If once the great question of our interest in Christ be throughly decided, and all be clear, betwixt us and our God, we shall find *Life* the matter of *Patience*, and *Death* the object of *desire*.

Sixthly and lastly: Improved Mortification to the World, flows naturally from the Sealings and Assurances of the love of God to our souls. It is with our souls after such a view of Heaven, and a sealed Interest therein, as it is with him that hath been gazing upon that glorious Creature the Sun, when he comes to cast his eye again upon the Earth, all things seem dark and cloudy to him he sees no beauty in any of those things, because of that excellent lustre which he lately beheld. *We know* (saith the Apostle) *that if our earthly house of this Tabernacle were dissolv'd, we have a building of God, an house not made with hands, eternal in the Heavens*; there's Assurance or Sealing: *For in this we groan earnestly, desiring to be clothed upon with our house which is from Heaven.* There's the natural effect of it, 2 Cor. 5. 1, 2.

Uses. The point speaks to three sorts of persons, *viz.* 1. To those that have not yet been Sealed. 2. To those that once had, but now want this comfort. 3. To those that enjoy the comforts of it.

First: to those that yet want this mercy, who have not been formally Sealed by any assurance of their title to Christ, but all their days have been clog'd with fears and doubts of their condition. To such my Counsel is,

First: That you be not quiet under these uncertainties, but pant after the assurance of peace and pardon. Say unto Christ as the Spouse did, Cant. 8. 6. *Set me as a Seal upon thy heart, as a Seal upon thine arm*: Pant after it as *David* did, *Psalm* 35. 3. *Say unto my soul, I am thy Salvation.*

How can you look upon such precious promises, and not dare to taste them? How can you hear others speak of their satisfaction, peace, and assurance, and be quiet until you also have attain'd it? What is it that hinders this mercy that it cannot come home to your souls? Is it your neglect of duty? O, stir up your selves to take hold of God! Is it want of a through search and examination of your state? O, let not thine eyes find rest, till that be fully done: Is it some special guilt upon thy soul that greives the Spirit of God? Be restless till it be removed. I know this mercy is not at your command, do what you can do; but yet I also know when God bestows it, he usually doth it in these ways of our duty.

Secondly: To those that once had, but now want this blessing, who say as *Job* 29. 2, 3. *O that it were with me as in days past!* The darkness is the greater to you, because you have walked in the light of the Lord. The sum of Christs Counsel in this

case is given in three words, *Rev.* 2. 5. *Remember, Repent, Reform.*

First: *Remember* (i. e.) ponder, consider, compare time with time, and state with state, how well it once was, how sad it now is.

Secondly: *Repent*, mourn over these your sinful relapses; sure you may challenge the first place among all the mourners in the world. Your loss is great. O, better to have lost the light of your eyes, than this sweet light of Gods countenauce; your sin hath separated betwixt you and your God, O mourn over it!

Thirdly: *Reform.* Do your first works again. O Christian! consider thy heart is sunk deeper into the world than it was wont to be. Thy duties are fewer, and thy zeal and affection to God much abated. Return, return, O back-sliding soul, and labour to recover thy first love to Christ, what ever pains it cost thee.

Lastly: To those that do enjoy these choice and invaluable mercies, the Sealings of the Spirit.

First: Take heed that you greive not the good Spirit of God, *by whom you are Sealed to the day of Redemption*, Edh. 4. 30. He hath comforted you, don't you grieve him: The Spirit is a tender and delicate thing, you may quickly deprive your selves of his joy and peace.

Secondly: Be humble under this advancement and dignity. If your hearts once begin to swell look out for humbling dispensations quickly, 2 Cor. 12. 7. This treasure is always kept in the Vessel of a contrite and humble heart.

Thirdly: Keep close to duty, yea, tack one duty to another by intermediate Ejaculations. If care of duty be once remitted, you are not far from a sad change of your condition.

Fourthly: Improve all Ordinances, especially this great Sealing Ordinance for your farther confirmation and establishment. Act your Faith to the uttermost of its ability upon Christ Crucified, comfort will flow in: The more the direct acts of Faith are exercised, the more powerful and sweet its reflex acts are like to be.

The Fifth Meditation

UPON

John 1. 29. *Behold the Lamb of God which taketh away the sins of the world.*

THE scope of this Chapter is to prove the Divinity and Eternal God-head of Jesus Christ. One of those Arguments, by which this great Article of Faith is confirmed and proved is the Testimony of *John*. This testimony of *John* is the more remarkable, because it was before Prophesied of him, that when the *Messiah* should come this Messenger should go before his face to prepare the way for him, *Mal.* 3. 1.

Now among all the Testimonies that ever *John* gave of Christ, none ever was or could be more full and clear than this in the Text.

Behold the Lamb of God which taketh away the sin of the World.

In which words are remarkable. 1. The Preface to his Testimony. 2. The Testimony it self.

First

First: The Preface or Introduction to *Johns* Testimony; *Behold*. There is a double use in Scripture of this word. Sometimes it's used by way of *Indication*, and sometimes by way of *Excitation*. In the first it points out the person; in the last it raises our affections to him. In this place it hath both these Uses.

Behold the Lamb of God. q. d. This is the great expectation and hope of all Ages. This person whom you behold, is the desire of all Nations. Loe, this is God manifest in flesh. This is the great Sacrifice, *the Lamb of God*. Never did humane eyes behold such an object before.

Secondly: The Testimony it self, which must be considered two ways, as it respects, 1. The truth and reality. 2. The vertue and dignity of Christ its object.

First: *Johns* Testimony respects the truth and reality of the object; this is the Lamb of God, the very *Antitype* to which all legal Sacrifices had respect, and from which they derived all their value and vertue; grace and truth came by Christ, as he had said before, *ver.* 17. The Pascal Lamb for daily Sacrifice, were but the Types and Shadows of this Lamb of God.

Secondly: His Testimony respects the vertue and dignity of Christ and his Blood. *He taketh away the Sin of the World*. The Greek word, *αἴρων* (as *De Dieu* a Learned *Critick* observes) answers both the Hebrew words נשא סגל and *Isa.* 53. and signifie not only to bear, but to bear away; *portando expiat, expiando aufert, efficitque ut remittatur*. By bearing sin, he expiates it; by expiating, takes it away or procures the remission of it. The expression seems to allude to the *scape Goat*, mentioned, *Levit.* 16. 22. Thus Christ really and wholly takes away the sin of the world, (*i. e.*) the sin

of all Believers in the World, for whom he was Sacrificed, as *Drusius* well expounds it, concurrent with the stream of sound Expositors.

So that this is a very full Testimony which *John* gives to *Christ*, and it is given with great affection and admiration of him; *Behold*, yea, admire in beholding the Lamb of God which taketh away the sin of the World; behold him with affections suitable to such an object. *Ecce personam a Deo ordinatam in victimam ad expiandum peccatum.* Grotius. Behold the person appointed by God for a sacrifice to expiate sin. Now though this Scripture be very fruitful in practical observations, yet it is not my purpose at this time to note or prosecute any of them, except this one, which rises from the prefatory particle, or that note of admiration with which *Johns* Testimony of Christ is usher'd in; *Behold the Lamb of God.* And the note thence will be this:

Doct. *That Jesus Christ the Lamb of God, is to be beheld with admiration and affection suitable to such an object.*

First: *Carnally*, with an eye of flesh. So men saw him in the days of his flesh, and despised him. *Isa.* 53. 2. Carnal eyes saw no beauty in him that he should be desired.

Secondly: *Fiducially*, by the eye of Faith; believing is seeing Christ, *Joh.* 6. 40. Faith is to the Saints instead of eyes: by it they make Christ present, though the Heavens have received him out of our carnal sight.

Thirdly: *Beatifically*, by the glorified eye. So the spirits of just men made Perfect, do by their mental eye see him in glory, and all the Saints after the Resurrection, shall with these Corporeal eyes

eyes, see their Redeemer, according to *Job* 19. 26 27.

The sight of Christ by Faith (which is all the sight of him that any man now hath, or can have in this world) as it is much more excellent than the first, for *blessed are they that have not seen, and yet believe*, Joh. 20 29. So it is much inferiour to the last; 1 *Cor.* 13. 12. *For now we see darkly through a glass, but then face to face.* But though it be an inferior Vision, in respect of that which is immediate and perfect, yet the eye of Faith is a precious eye, and the Visions of Christ by Faith, are ravishing Visions; and he that beholds Christ, the Lamb of God, by a steddy fixed eye of faith, cannot but admire, and be deeply affected with such a sight of him. The views of Christ by Faith are ravishing and transporting views, 1 *Pet.* 1. 8. *Whom having not seen ye love, in whom, though now ye see him not, yet believing, ye rejoyce with joy unspeakable and full of glory.*

It is a disparagement to so glorious an object as Christ, to behold him, and not wonder; to see, and not love him. Certainly the admiration, love delight, and joy of our hearts, are all at the command of Faith: For let us but consider what ravishing excellencies are in Christ, for the Eye of a Believer to behold and admire.

First; God is in Christ, 2. *Cor.* 5. 19. He is God manifest in the flesh, 1 *Tim.* 3. 16. A God Incarnate is the worlds wonder. Here is Finite and Infinite joyn'd in one; Eternity matcht with Time the Creator and creature making but one person. *The Lord hath created a new thing in the Earth, a Woman shall compass a man*, Jer. 31. 22. 'Tis an argument of weakness to admire little things, and of stupidity not to admire great things. Many Mira-

cles

cles (saith one) were wrought by Christ in the flesh; but the greatest of all Miracles was his assumption of flesh.

Secondly: The Wisdom of God is in Christ; *Yea, in him are hid all the treasures of Wisdom and Knowledge*, Col. 2. 3. Never did the Divine Wisdom display its glorious beams in the eyes of Men and Angels in any work of God, since the beginning of time, as it hath done in the designation of Christ to be the Lamb of God, a Sacrifice for sin: *Behold the Lamb of God*; and in him, behold the unsearchable Wisdom of God, in recovering the Elect perfectly from all the danger of sin, and yet making sin more dreadful to them by the way of their recovery from it, than ever it could be made by any other consideration.

Infinite Wisdom in suiting the Sinners remedy to the cause of his Disease! The Disease was the Pride of Man; the Remedy was the Humiliation of the Son of God. Man affected to be as God, that ruin'd him, God comes down, assumes flesh, and will be found in fashion as a man; that saved him.

O profound Wisdom! which from the loss and and ruine of our Primitive glory which was the undoing of us soul and body, takes the occasion of raising us to a far beetter state, and settles us in it, with a much better security than the former.

Who but Jesus Christ, the Wisdom of God (as he is call'd, 1 *Cor.* 1. 24.) could ever have ordered and over-ruled the worst of evils, so as by occasion of the breach of the Law to raise more glory to God than ever could have been given to him by the most punctual observation of its commands or by the most rigorous execution of its penalties.

penalties. O the astonishing depth of Wisdom!

Thirdly: The *love* of God is in Christ. Behold the love of God in the highest and most triumphant discovery that ever was or can be made of it in this world, 1 *Joh.* 4. 10. *Herein is love, not that we loved him, but that he loved us, and sent his Son to be the Propitiation for our sins.* O here, here is the love of God to Sinners; he manifests love to us in our daily provisions, protections, deliverances, and comforts. That we have health to eat, when others groan under pains, therein is love. That we have bread to eat, when others are ready to perish, therein is love. O! but to have Christ to be a Propitiation for us, when the Angels that fell were left desperate, therein was love indeed. All the love that breaks out in the variety of providences for us in this World, in our Health and Estates, in our Relations and Comforts, is nothing compar'd with this love. *Herein is love indeed.*

Fourthly: The tender *mercies* of God over poor Sinners are in Christ: As Christ is the mercy promised, *Luke* 1. 72. the capital mercy, so he is the Channel through which all the streams of Gods mercy flow freely to the Sons of men, *Jude* 21. The mercy of God to Eternal life, or his saving mercies are only dispensed to us through Jesus Christ. *Behold the Lamb of God!* A Lamb prepared by the astonishing mercy of God, a Sacrifice for us, when no Sacrifice laid out for fallen Angels. Mercy alone hath made this difference; mercy opened its tender eye, & looked through Christ upon us in the depth of our misery. In Christ it is that the milder attribute of mercy is exercised upon us, whilst strict Justice punishes them.

Fifthly:

Fifthly: All the hopes of poor Sinners are in Christ, *Col.* 1. 27. 'Tis by the Blood of the Lamb that we have hope towards God: In his Oblation, and no where elſe, our hope of Salvation finds footing. On him it is the Anchor of hope is fixed, and the ſoul ſtayed when the ſtorms of fear and inward trouble do ariſe and beat violently upon it.

Sixthly: The Salvation of our ſouls to Eternity is in Christ, *Acts* 4. 12. *Neither is there any other name given under Heaven, by which we must be ſaved.* He as the Ark in whom we are preſerved, *Jude* 21. Look as the ſprinkling of the Blood of the *Paſchal Lamb* upon the Door-poſts of the *Iſraelites* was that which preſerved them from the deſtroying Angel, ſo the Blood of Chriſt the Lamb of God Typified by that Blood ſaves Believers from the wrath to come.

But who can open the unſearchable riches, or recount the ravithing excellencies found in Chriſt? Angels and Spiritsof juſt men made perfect, behold and admire for evermore the incomparable excellencies of Chriſt! Heaven would be no Heaven to them, if they could not behold Chriſt there *Pſalm* 73. 25.

But my buſineſs rather lies in improving this point, then endeavouring farther to unfold it: for new wonders will appear in Chriſt, if we behold him to Eternity.

Uſe. And all the improvement I ſhall make of it ſhall be in one uſe of *Exhortation*, beſeeching every one of you, what ever your preſent condition and eſtate be, *to behold the Lamb of God, which taketh away the ſin of the World.* And

First: If there be found among you any that are ſenſible of a ſtony hard heart which cannot relent and mourn for all the wrong done to Jeſus

Christ by sin, whose affections are benumb'd and stupied by sin; so that no considerations they can urge upon their own hearts, are able to thaw them, and cause a relenting pang for sin. To such I would direct the words of this Text, as the most effectual means to melt such hearts. Look hither, hard heart *Behold the Lamb of God.* Consider, believe and apply what is here sensibly represented, and thy heart is hard indeed if it relent not upon such a view of Christ. It's said, *Zech.* 12. 10. *They shall look upon me whom they have pierced, and mourn.* Behold the Son of God brought as a Lamb to the Slaughter for thee a vile polluted Sinner: Behold the invaluable Blood of this Sacrifice shed for thee: Bring thy thoughts close to this subject, think who it is that was made a Lamb for Sacrifice, for whom he endured all his unspeakable sufferings, how meekly and willingly he endured all the wrath of God and men; standing in his perfect Innocency to be slain for thee: Behold, he was made sin for thee, who had no sin; that thou who hadst no Righteousness, mightst be made the Righteousness of God in him. O, who ever loved thee at that rate Christ hath done? Who would endure that misery that Christ did endure for thy sake? Would thy Father or the Wife of thy bosom, or thy Friend that is as thy own soul, be content to feel that for thee (though but one hour) which Christ felt when his sweat was as it had been great drops of blood falling down to the ground? Nay, thou wouldst never take such a cup for the saving of thine own Child, as Christ drank off, when he cried, *My God, my God, why hast thou forsaken me?* Behold how he loved thee!

Surely if the Rocks rent asunder at his Passion, thy heart is harder than a Rock, if it thaw not at such

such a sight as this. Fix thine eyes a while here and thine eye will affect thy heart.

Secondly: Is there any among us that make too light of sin, and are easily overcome by every temptation to the commission of it? O come hither, and *Behold the Lamb of God*, and you cannot possibly have slight thoughts of sin after such a sight of Christ. See here the price of sin, behold what it cost the Lord Jesus Christ to expiate it. Did he come into the world as a Lamb, bound with the bands of an irreversible decree to die for sin; Did he he come from the Bosom of the Father to be our Ransomer, and that at the price of his own life? Did the hand of severe Justice shed the heart-blood of this Immaculate Lamb to satisfie for the wrongs thy sins have done to God? and yet canst thou look upon sin as a slight matter? God forbid.

I remember when the Worthies of *Israel* brake through the host of the *Philistins* and brought unto *David* the waters of the well of *Bethlem*: It is said, 2. *Sam.* 23. 17. *He would not drink thereof, but poured it out before the Lord, and said, Be it far from me that I should do this; is not this the blood of the men that went in Jeopardy of their lives?*

He longed for it, and yet would not taste it, how pleasant soever it would have been to him, considering what hazard was run to obtain it.

Ah Christian, it was but the hazard of their Blood that gave cheque to *David*'s appetite to the Water; and if the water had cost an equal quantity of their Blood, yet it had been but a low argument to dissuade him from drinking it, to this consideration that now lies before thee. Thy sin actually cost the Blood of Christ, one drop whereof is more valuable than all humane Blood

and

and yet wilt thou not deny thy Lusts, nor resist a temptation for his sake? *Behold the Lamb of God slain for thy sin*, and thou canst never have slight thoughts of it any more.

Thirdly: Is there any among you that droop, and are discouraged in their spirits, because of their manifold aggravated Iniquities? who being over-weighed with the burdensome sense of sin, despond and sink in their minds: to such I would apply the words of my Text as a soveraign Cordial to revive their hearts and hopes; *Behold the Lamb of God, that taketh away the sin of the World*.

If the Blood of the Lamb can take away the sin of the world, it can take away thy sin, though there be a world of sin in thee. For do but consider Christ as *designed* from Eternity to be our *Propitiation*, Joh. 6. 27. *Him hath God the Father Sealed*, as Sacrificed in our room in the fulness of time, 1. Cor. 5. 7. *Christ our Passover is Sacrificed for us*, as *accepted* by the Father with the greatest content and pleasure; even *as a sweet smelling savour*, Eph. 5. 2. as publiquely *justified* and discharged by God the *Creditor* at his Resurrection, 1. Tim. 3. 16. and John 16. 9. And lastly, Consider him as now in heaven, where he *appears before God for us, as a Lamb that had been slain*, Rev. 5. 6. bearing the very marks of his death, and presenting them before God, as the most effectual and moving plea to procure pardon and mercy for his People. Let these things, I say, be duely pondered, and nothing will be found more effectual to relieve the despondent minds of poor Believers against the sinking sense of their sin.

He that represents himself in the Sacrament as wounded for you, shews at the same time, to the Father in Heaven, the real Body that was wounded

ed; than which, nothing more effectually mov mercy, or stays the sliding feet of a poor Bel vers hope: And that whether we consider,

First: The dignity of the body which w wounded, the most hallowed and deeply sanc fied thing that ever was created, *Luke* 1. 35. *T holy thing*.

Secondly: Or his *Vicegerency* in suffering, *was wounded for our transgressions*, Isa. 53. 5. It w for that hard, proud, vain, dead heart that th complainest of: Or

Thirdly: The *end* and *design* of those woun which was to repair the Honour of God, a the violated Law; the language of that blo (which is said to speak better things than t blood of *Abel*, Heb. 12. 24.) is this.

Father, have these poor souls wounded t name, thine Honour, thy Law? Behold t wounds thy Justice hath inflicted on me for rep ration of all that wrong they have done the Oh how sweetly doth the Blood of the Lam settle the Concieence of a poor drooping Bel ver.

Fourthly: Is there any among you that a faint-hearted and ready to shrink away from a sufferings for Christ, as unable to bear and e dure any thing for his sake? To such I won say in the words of this Text, *Behold the Lamb* God Did Christ suffer such grievous things for yo and cannot you suffer small matters for him? Al what is the wrath of man, to the wrath of the gre & terrible God, Besides, he was an Innocent Lamb deserved not to suffer the least the least degree penal evil upon his own account, but then first de served Hell, and yet shrinkest under the suffer of a moment. Did he suffer so much for yo

a

can you suffer nothing for him? Surely he in fering for you hath *Left you an example that you should follow his steps*, 1 Pet. 2. 21. What is our Blood par'd in dignity to the Blood of Christ? What our sufferings compar'd in kind or degree to the ferings of Christ? Nothing is found to fortifie a fount for sufferings, as the Meditation Christs sufferings for us doth.

Fifthly: Is there any among you that are impatient under your own personal tryals and troubles, apt to howl under common afflictions from hand of God, or swell with revenge under ries from the hands of men? To such I ould say, *Behold the Lamb of God.* Was rist a *Lamb* for meekness, and art thou a for fierceness? Was he silent, not once ening his Mouth when he suffered most vile ings from the hands of Sinners, and can bear nothing? He suffered patiently, and erved it not; you suffer impatiently, and have erved infinitely more.

O that you would learn to be more Christ- in all your tryals and afflictions. Let it not said that Christ carried it as a *Lamb*, when he tried, and we like *Swine* grumbling, or ling when we are tried. O get a Christ-like mper.

Sixthly: Is there among you that stagger at the omises through unbelief? That cannot rely up- word of promise, because their own unbe- ing hearts fill them with unworthy suspici- of the power, faithfulness, or willingness of to perform them to them. O that such ould behold the Lamb of God, as represented this Ordinance! Are not all the promises of ed Sealed to Believers in the Blood of this ? *Heb.* 9. 17, 18, 19, 20. Are not all the

promises

promises of God in Christ, Yea, and Amen to all that are in him? 2 *Cor.* 1. 20. Or is there any thing put into any promise of greater value than the Blood of the Lamb that was shed to purchase it? Or is not the giving of Christ to die for us the accomplishment of the greatest promise that ever God made to us? And after the fulfilling thereof, what ground remains for any to doubt the fulfilling of lesser promises.

Lastly: Is there any among you that desire to get up your affections at this Table; to have your hearts in a melting temper, to awaken and rouze up all the powers of your souls in so great an occasion for it as this? *Behold the Lamb of God*, and this will do it.

Christ calls off your eyes and thoughts from all other objects to himself, *Isaiah* 65. 11. *I said, behold me, behold me.* Fix the Eye of Faith here, and you will feel a pang quickly coming upon your hearts like that, *Cant.* 2. 5. *Stay me with Flaggons, comfort me with Apples; I am sick with love.* Your eye will affect your hearts: While you behold your hearts will melt within you.

The Sixth Meditation

UPON

Romans 8. 32. *He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?*

THis Scripture contains a most weighty argument to encourage and confirm the Faith of Christians in the expectation of all spiritual and temporal mercies. It proceeds from the greater to the lesser affirmatively. He that delivered his Son for us, what can he deny us after such a gift? every word hath its weight.

Did not God spare (*i. e.*) abate any thing which his Justice could inflict upon his Son, his *own* Son, opposed here to his *adopted* Sons, as being infinitely more excellent than they, and most dear to him above and beyond all others? but on the contrary, *delivered him up*, how dear soever he was unto him, to Humiliation, contradiction of Sinners, to all sorrows and temptatiohs, yea to death, and that of the Cross, and all this *for us*, for us Sinners, for us Enemies to God, for us unlovely Wretches? *How shall he not with him also freely give us all things?* How is it imaginable that God should withhold after this, spirituals or temporals from

his people? How shall he not call them effectually, justifie them freely, sanctifie them throughly, and glorifie them eternally? How shall he not cloath them, feed them, protect and deliver them?

Surely if he would not spare or abate to his own Son one stroke, one tear, one groan, one sigh, one circumstance of misery; it can never be imagined that ever he should after this deny or with hold from his People, for whose sake all this was suffered, any mercies, any comforts, any priviledge, spiritual or temporal, which is good for them, and needful to them. So that in the words we find, 1. A Proposition. 2. An Inference from it.

The Proposition opens the severity of God's justice to Christ; the Inference declares the riches of his mercy to us in Christ.

First, We have here before us a Proposition containing the severity of Divine Justice towards Christ: And this is expressed two ways, viz. 1. Negatively; he spared him not. 2. Affirmatively; he delivered him up for us.

First, Negatively; He spared not his own Son. There is a three-fold mercy in God, viz. *Preventing mercy*, which steps between us and trouble: *Delivering mercy*, which takes us out of the hand of trouble: And *Sparing mercy*, which though it do not prevent nor deliver, yet it mitigates, allays, and graciously moderates our troubles; and though sparing mercy be deserved, and sweet, yet it is the least and lowest sort of mercy that God exercises towards any. Though it be mercy to have the time of sufferings shortned or one degree of suffering abated, yet these

the lowest and least effects of mercy, and yet were denied to Jesus Christ, when he stood in our room to satisfie for us. God spared not one drop, he abated not one degree of that wrath which Christ was to suffer for us.

Secondly: Affirmatively. But on the contrary, *he delivered him up for us all.*

He delivered him, as a Judge by sentence of Law delivers up the Prisoner to be Executed. 'Tis true, *Pilate* delivered him to be Crucified, and he also gave himself for us; but betwixt Gods delivering, *Pilates* delivering, and his own, there is this difference to be observed. In *God* it was an Act of highest Justice. In *Pilate* an Act of greatest wickedness. In *himself*, an Act of wonderful obedience.

God, as by an act of highest justice, delivered him up *for us*. *For us*, notes the Vicegereney of his sufferings, not only for our good as the final cause, nor only for our sins as the meritorious cause, but for us (*i. e.*) in our room, place, or stead, according to 1 *Pet.* 3. 18. and 2 *Cor.* 5. 14.

Secondly: We have also here before us a most sweet and comfortable inference and conclusion from this proposition. If God have so delivered him, *how shall he not with him freely give us all things?* For Christ comprehends all other mercies in himself, therefore in giving him for us, all other mercies are necessarily with him given to us.

And these mercies the poorest, weakest Believer in the World may warrantably expect from God. For as God delivered him for us, all spiritual and temporal mercies are thereby freely opened to us all, to the weak as well as to the strong,

He saith not, Christ was delivered for all abso-

lutely, but for us all (*i.e.*) all that Believe, a that are Elected and Called, in whoſe perſon is manifeſt the Apoſtle here ſpeaks, as *Pareus*, the place well obſerves. Hence theſe two do trinal concluſions fairly offer themſelves.

Doct. 1. *That the rigor and ſeverity of Divine Ju tice was executed upon Jeſus Chriſt, when he ſuffe ed for us.*

Doct. 2. *That Believers may ſtrongly infer t greateſt of mercies to themſelves from the ſeveri of Gods Juſtice to Jeſus Chriſt*

I would willingly ſpeak to both theſe poin at this time, each affording ſuch proper matt of meditation to us in ſuch a ſeaſon as this. T begin therefore with the firſt obſervation

Doct. 1. *That the rigour and ſeverity of Divi Juſtice was executed upon Jeſus Chriſt, when ſuffered for us. God did not ſpare him.*

In *Zach.* 13. 7. You have Gods commiſſion g ven to the Sword of Juſtice, to ſmite his ow Son, and that without pity. *Awake, O Swor againſt the man that is my fellow, ſmite the Shepher* &c. when this Commiſſion came to be execute upon Chriſt, the Text tells us, *God did not ſpa him.* All the Vials of his wrath were poured o to the laſt drop.

Two things require our attention in this point Wherein the ſeverity of Juſtice to Chriſt appeard. Why muſt Juſtice be executed on him in ſuch r gor & ſeverity? Why there could be no abatemen mitigation, or ſparing mercy ſhewn him that day

First: Wherein the ſeverity of Divine Juſtic to Chriſt appeared. And this manifeſts it ſelf the conſideration of the following particulars.

First: Let us conſider what Jeſus Chriſt ſuffere and we ſhall ſee the ſeverity of Juſtice in h ſufferings, for he ſuffered all kinds of miſerie

an

and that in the moſt intenſe degrees of them. His ſufferings were from all hands, from Heaven, Earth, and Hell: From his Enemies who Condemned him, Buffeted him, Reviled, Scourged and Crucified him. From his own Diſciples and Followers, one of whom perfidiouſly betray'd him, another openly deny'd him, and all in the hour of his greateſt trouble forſook and abandoned him.

He ſuffered in his body the moſt exquiſite torments, the Croſs was a cruel Engine of torment and more ſo to him that than any other, by reaſon, of the excellent *Craſis* and temperament of his body; and his moſt acute and delicate ſenſe; for as the *Schoolmen* truly ſay, He was *optime complexionatus*, of the moſt exact and exquiſite Complexion; and his ſenſes remained acute and vigorous, no way blunted, during the whole time of his ſufferings, but full of life and ſenſe to the laſt gaſp, as may be gather'd from *Mark* 15. 39. *When the* Centurion *which ſtood over againſt him, ſaw that he ſo cried out, and gave up the Ghoſt; he ſaid, Truly this was the Son of God.*

He ſuffered in his Soul; yea, the ſufferings of his ſoul, were the very ſoul; of his ſufferings; he felt in his inner man the exquiſite torments and inexpreſſible anguiſh of the wrath of God. Hence was that preternatural bloody ſweat in the Garden; and hence that heart-rendring outcry upon the Croſs, *My God, my God why haſt thou forſaken me?*

In all which ſufferings from Heaven, from Earth, from Hell, from Friends, from Enemies there was no allay no abatement of the leaſt degree of miſery. *God ſpared not his own Son* (ſaith the text) *but delivered him up.* Wherein the ſeverity of Divine Juſtice to Jeſus Chriſt is diſplayed in theſe five remarkable conſiderations following.

First: *God spared not*: If mercy, pity, and forbearance might be expected from any hand, surely it might be God. He is the Fountain of mercy, *The Lord is very pitiful, and of tender mercy*, saith the Apostle, *Jam.* 5.11. The most melting and tender compassions of a mother to her sucking Child, are but cruelty in comparison with divine tenderness and mercy, *Isa.* 49. 15. *Can a Woman forget her sucking Child, that she should not have compassion upon the Son of her womb? yea, they may forget yet will I not forget thee.*

Can a Woman, the more affectionate Sex, forget her sucking Child, her own Child, and not a nurse Child; only her own Child whilst it hangs on her breast, and with the Milk from her breast, draws love from her heart? Can such a thing as this be in Nature? Possibly it may; some such cruel Mothers may be found, but yet I will not forget thee, saith God. Though humane corrupt Nature may be so vitiated, yet from the Divine nature compassion and mercy are inseperable. It flows as waters flow from their Fountain; only here it restrained it self, and let not out one drop to Jesus Christ in the day of his Sufferings. God the God of mercy spared not.

Secondly: God *spared not*, saith the Text (*i. e.*) he abated not any thing which Justice could inflict. Christ was not spared one stroke, one tear, one groan, one drop, one sigh, one shame, one circumstance, no not the least, which Justice could demand as satisfaction for mans sin.

There be divers kinds of mercy in God; there is in him, preventing mercy, delivering mercy, and sparing mercy. Now sparing mercy (as Mr. *Caryl* on *Job* well observes) is the lowest mercy of all the three. 'Tis less mercy to be spared or abated some degree or circumstance of misery than

than to have misery prevented by mercies stepping in betwixt us and it. It's less also than to be wholly delivered out of the hand of misery. Either of these are greater acts of mercy than to abate a degree, or shorten an honr of our trouble; the least abatement of any one circumstance of misery had been sparing mercy, though it had been but the least and lowest act of mercy; and yet even this was denyed to Christ, he was not abated one minute of time, or the least degree of sorrow, God spared not.

Thirdly: He spared not *his own Son* τὸν ἰδιον. So stiled *Signanter* his own or his proper Son, in a special and peculiar manner nearer and dearer to him than *Angels*, who are his Sons by Creation, *Job.* 1. 6. or any of the Saints who are his Sons by grace, in the way of Regeneration and Adoption, *Joh.* 1. 12, 13. This was his own Son by Nature, a Son of an higher rank and order, *Psalm* 2. 7. begotten in an ineffable manner from all Eternity in his own divine essence; and so is his Son by Nature, having the same Essence and Nature with the Father, being co-equal, co-essential, and co-eternal with the Father.

No relation in nature is so intimate, strict and dear as this; our Children are not so much our own Children are not so much our own bodies, as Christ was Gods own Son; and yet though he were so dear to him, his other Self, his express Image, his own dear Son, he spared him not. *God spared not his own Son.*

Fourthly: And that which makes a farther discovery of Divine severity towards Jesus Christ, is this; that God spared not his own Son in the day of his greatest distress, when he cryed to his Father in an Agony, that if it were possible the

Cup might paſs from him: For of that day this Scripture is mainly to be underſtood, the day when he fell to the ground and pray'd, *That if it were poſſible, the hour might paſs. When he ſaid* Abba, *Father, all things are poſſible to thee, take away this Cup from me*, Mark 14. 35, 36. He beheld his own dear Son ſweltering great drops of Blood; crying, if it be poſſible, let this hour, this cup paſs, and yet it could not be granted: O the ſeverity of God! He heard the cry of *Ahab*, and ſpared him: He heard the *Ninevites* cry, and ſpared them: He heard the cries of *Hagar* and *Iſhmael*, and ſpared them: Yea, he hears the young *Ravens* when they cry, and feeds them: But when his own Son cryed with the moſt vehement cry, that the Cup might paſs, he cannot be excuſed, he muſt drink it up, even the very dregs of the Cup of trembling, and that to the laſt drop. O the Juſtice and Severity of God!

Fifthly and laſtly; Conſider what the Father of mercies did, inſtead of ſparing the Son of his love, and the Text will inform you, *that he delivered him up for us all.* So 'tis noted in *Acts.* 2. 23. *Him being delivered by the determinate Counſel and fore-knowledge of God, ye have taken, and with wicked hands have Crucified and Slain.*

There was a Conceſſion or Permiſſion to thoſe wicked Inſtruments that ſhed his Blood, a looſing of the chain to thoſe Ban-dogs, that compaſſed him about. Such a Conceſſion as was never given them before, for ſtill they were tyed up from perpetrating their wickedneſs, but now the reſtraints of providence are taken away, and he is delivered unto their will, his own Father delivers him into the hands of cruelty. And thus you ſee wherein the ſeverity of Divine Juſtice to Chriſt was manifeſt.

In

In the last place, let us see the ground and reason of this rigor and severity to Christ; now there are among others, three special reasons why Christ could not be spared.

The honour of divine justice required that he should suffer the utmost degree of punishment. It was meet that the rights of Heaven should be vindicated to the full, and that the Justice of God should have the last Mite it could demand for satisfaction. And this was the special design and aim of God in the sufferings of Christ, as the *Apostle* speaks, *Romans* 3. 25, 26. It was *to declare his Righteousness*; and lest we should lose the Emphatical word, it is doubled and repeated, *to declare, I say, at this time his Righteousness.* And indeed herein God fully obtained his design: for never was Justice so honoured before, to have such a person as the Son of God at its Bar, and such a sum as his Blood paid down at once for our discharge. So that Justice triumphs as well as mercy, and one Attribute is not rob'd to pay another.

As it was necessary to God's satisfaction, so it was necessary to ours also. If the Lord Jesus had not made full payment to the utmost mite, we could never have had full satisfaction in our Consciences, about that deep and dear concernment of our souls, the remission of sin. Man is a guilty and a suspicious Creature, and hard to be brought to an intire confidence in the pardoning mercy of God. Yea, it is impossible to perswade a convinced Conscience of the possibility of remission, except you can also prove the fulness of divine satisfaction. For Conscience requires as much to satisfie it, as God doth to satisfie him. If God be satisfied, then Conscience can be satisfied

too, and ſecurely reſt upon that ground; but if there be any doubt of that, there is no appeaſing of an anxious and jealous Conſcience. Greatly therefore hath God conſulted our peace in the ſeverity of his Juſtice to Jeſus Chriſt. *Now the God of peace, who brought again from the dead our Lord Jeſus, that great Shepherd of the Sheep through the Blood of the Everlaſting Covenant*, Heb. 13. 20. Let the words be weighed: He is ſtiled the *God of peace* when he brought back Chriſt from the dead. It was incenſed juſtice that brought him back from the dead; and that which pacifies God, is the only thing in the world that is able to ſatisfie the Conſcience of a Sinner.

3. Therefore did God proceed with ſuch rigour and ſeverity with Jeſus Chriſt, that thereby the demerit and evil of ſin might be fully diſcovered to the world, and an *everlaſting caution* left upon all hearts to beware of contracting new guilt. If Juſtice had deſcended in a viſible form, and hang'd up millions of Sinners in Chains, it had not been ſuch a warning as this againſt ſin. Nay, let me ſay, the grievous and eternal torments that the Damned ſuffer in Hell, is not ſuch a demonſtration of the evil of ſin as this is; for thoſe torments are much unknown to men till they feel them, and when they begin to feel them, it is too late to be convinced or cautioned againſt ſin then. But to ſee ſuch a Perſon as Chriſt expoſed to the utmoſt ſeverity of God's wrath for our ſin, to ſee ſuch things done in the green Tree, may well make us cry out, *Lord, what will be done to the dry Tree?* O, the infinite evil of ſin! O the inflexible ſeverity of Divine Juſtice! It is a fearful thing to fall into the hands of the living God.

In

In a word, hereby Jesus Christ is endeard the more to his People, by suffering such great and hard things in their place, and for their sakes. The extremity of his sufferings for us, commends the strength of his affection to us.

And thus you see the reasons of all this severity to Jesus Christ. God intended the sweetest mercies for you, and therefore prepared the bittereſt sufferings for Christ; from his deep sufferings you may confidently conclude the best of mercies are designed for you, as you will hear in the second *Doctrin* which for dispatch I purpose to handle as one Use of this point now before me.

O the admirable ad astonishing love of God to us poor worms of the Earth, to deliver up his own Son into the hands of his Enemies, that thirsted for his blood! long had they been restrained from satisfying their wickedness, and executing their malice till now and this was the hour which he often spake of; *My hour is not yet come.* But O, what a dismal hour was it, when it did come! when providence let loose both Devils and men upon Christ! deliver'd him over to the Will of his Enemies. And this was not all, Christ was not only delivered up into the hands of the worst of men, but which was much more terrible, into the severe hands of Divine Justice, to grapple with the pure, unmixed, & unallayed wrath of the great and terrible God.

Lastly: We will improve this point in a double Use, by of Information, and Exhortation.

Use. 1. *Of Information.* The severity of God's Justice to Jesus Christ, informs us what a dreadful evil sin is, which so incenses the Wrath of God, even against his own Son, when he bare our sins, and stood before the Bar of God as our Surety.

Come hither, hard hearts, (hard indeed, if this cannot break them) you complain you cannot ſee the evil of ſin, ſo as to be deeply humbled for it; fix your eyes a while here, and intently conſider the point in hand: Suppoſe you ſaw a tender and pitiful Father come into open Court with fury in his face, to charge his own, his only, and his moſt beloved Son, and proſecute him to death, and nothing able to ſatisfie him, but his blood, and be well pleaſed when he ſees it ſhed, would you not ſay, O, what horrid evil hath he done? it muſt be ſome deep wrong, ſome heinous crime that he is guilty of, elſe it could never be that his own Father could forget his bowels of pity and mercy; yet thus did the Wrath of God break forth againſt his dear Son, when he ſtood before the Bar charged as our Surety with the guilt of our ſins.

Secondly: Learn hence, what a fearful thing it is to fall into the hands of the living God. Well might *Luther* cry out, *Nolo Deum abſolutum*, Let me have nothing to do with an abſolute God. Woe to them that ſtand before God in their own perſons, without Chriſt; how will Juſtice handle them! *For if theſe things were done in the green Tree, what ſhall be done in the dry Tree?* Luke 23. 31. Did the Son of God fear, tremble, ſweat clods of Blood? Did he ſtand amaz'd, and fall into ſuch an Agony of ſoul when he drank that Cup, which he knew in a few hours he ſhould drink up, and then never taſt the bitterneſs of it more: How ſad is their caſe, that muſt drink of that Cup for ever, a Cup that hath Eternity to the bottom!

Thirdly: How incomprehenſible and raviſhing is the love of God to men, that would rather be

so severe to Jesus Christ, the darling of his soul than make us the objects of Wrath for ever! Which of you (though there be infinitely less tenderness in your hearts than in Gods') would lay your hands upon a Child, the worst Child, you have, and put him to death, for the sake of the best Friend you have in the world! But God with his own hand delivered his Son, his only Son, that from everlasting was the delight of his soul, who never offended him, to death, the most cursed and cruel death, and all this for Enemies; how unspeakable is this love, and past finding out!

Fourthly: Did not God spare his own Son, then let none of us spare our own sins. Sin was that Sword which pierced Christ: O let sorrow for sin pierce your hearts! if you spare sin, God will not spare you *Deut.* 29. 20 We spare sin, when we faintly oppose it; when we excuse cover, & defend it; when we are impatient under just rebukes and reproofs for it; but all kindness to sin, is cruelty to our own souls.

Fifthly and lastly: If God did not spare Christ, certainly he intends to spare Believers for his sake. The *Surety* could not be spar'd, that the *Principal* might be spar'd for ever. If God had spared him, he could not have spared us; if he afflicts his People, it is not for satisfaction to himself, but profit to us, *Heb.* 12 10. Should God spare the Rod of Affliction, it would not be for our advantage. So many sanctified Afflictions as are spar'd or abated, so many mercies and spiritual advantages are with-held from us. But as for those strokes of Justice that are the effects of Gods Vindictive Wrath, they shall never be felt by Believers for ever. All the Wrath, all the Curse, all the Gall and Wormwood was squeez'd into Christ's

Christ's Cup, and not one drop left to imbitter ours.

Use 2. Of Exhortation. Did not God spare his own Son, but give him up to death for us all? Then possess your hearts fully in the assurance of this great truth, *That the greatest and best of mercies shall not be denied or with-held from you if you be in Christ.* Lay it down as a sure conclusion of Faith, and build up your hope and comfort upon it. This takes in the second Observation, and surely never was any truth better fortified, never any Inference more strongly inferr'd. Henceforth ye may infer Temporal, Spiritual, and Eternal mercies; all must be yours, if you be Christs, 1 *Cor.* 3. 21, 22, 23. Oh make sure that Christ is yours, and never hesitate at any other mercy: For,

First: God hath certainly a value and esteem for his own Son infinitely above all other things: He is his *own Son*, his dear Son, *Col.* 1. 13. *The Beloved*, Eph. 1. 6. *The delight of his soul*, Isa. 42. 1. Nothing is valued by God at that rate that Christ is valued. If therefore he spare not the most excellent mercy, but parts with the very darling of his soul for us, how shall he deny or with-hold any lesser inferiour mercy, It is not to be imagined, for he is *the mercy* emphatically so called, *Luke* 1. 72.

Secondly: Jesus Christ is a *Comprehensive mercy*, including all other mercies in himself: he the is Tree of Life, all other mercies are but the Fruits growing on him; he is the *Sun of Righteousness*, and whatever comfort, spiritual or natural, refreshes your souls or bodies, is but a *Beam* from that *Sun*, a Stream from that Fountain. If then God part with Christ to you, and for you, he will

will not with-hold other mercies; he will not give the whole Tree, and deny an Apple; beſtow the Fountain it ſelf, and deny you the Streams. All ſpiritual mercies are in him, and given with him, *Epheſ.* 1. 3. *Bleſſed be the God and Father of our Lord Jeſus Chriſt, who hath bleſſed us with all ſpiritual bleſſings, in heavenly places in Chriſt Jeſus.* All *Temporals* are in him, and given with him, *Matth.* 6. 33. they are additionals to that great mercy.

Thirdly: If God ſpared not Chriſt, the beſt mercy, but delivered him up for us all when we were his *Enemies*, then certainly he will not deny leſſer mercies when we are reconciled and made *Friends* to him. And this is the forcible reaſon of the Apoſtle, which even compels aſſent, *Romans* 5. 9. *Much more being now juſtified by his Blood, we ſhall be ſaved from wrath through him.* In a word,

Fourthly and laſtly: If it were the very deſign and intention of God in not ſparing his own Son, to open thereby a door for all mercies to be let in upon us, then 'tis not imaginable he ſhould with-hold them. He will not loſe his deſign, nor lay ſo many ſtripes upon Chriſt in vain: Some ſhall ſurely have the benefit of it, and none ſo capable as Believers.

When God ſpared not his own Son, this was the deſign of it, and could you know the thoughts of his heart, they would appear to be ſuch as theſe.

L

I will now manifest the *fierceness of my Wrath* to Christ, and the fulness *of my Love* to Believers. The *pain* shall be his, that the *ease* and *rest* may be theirs; the *stripes* his, and the *healing balm* issuing from them theirs. The condemation his, and the Justification theirs. The *Reproach* and *Shame* his, and the *Honour* and *Glory* theirs. The *Curse* his, and the *Blessing* theirs. The *Death* his, and the *Life* theirs. The *Vinegar* and *Gall* his, the sweet of it theirs. He shall groan, and they shall triumph; He shall mourn, that they may rejoyce: His heart shall be heavy for a time, that theirs may be light and glad for ever. He shall be forsaken, that they may never be forsaken: Out of the worst of miseries to him, shall spring the sweetest of mercies to them. O Grace, Grace, beyond the conception of the largest mind, the expression of the tongues of Angels!

+ ἡ ru. is = worst 7 rys.

The Seventh Meditation.

UPON

Mark 9. 24. *And straightway the Father of the Child cried, and said with tears, Lord, I believe, help my unbelief.*

THE occasion of these words is to be gather'd from the Context; and briefly it was this; A tender Father brings a possessed Child to Christ to be cur'd with *Si potes*, a doubt-

ing queſtion, *If thou canſt do any thing have compaſſion upon us, and help us.* Words importing much natural affection and tender love to his Child. Have compaſſion [upon us] and [help us.] If the Child be ſick, the Parent is not well. What touches the Child is felt by his Father.

And as they import his natural *affection* to his Child, ſo alſo, his own ſpiritual diſeaſe, or the weakneſs of his Faith. His Child was poſſeſt with a dumb Devil, and himſelf with unbelieving doubts, and ſuſpicions of Chriſts ability to cure his Child: The Child had a ſick *Body*, and the Father an infirm *Soul*. *Satan* afflicted one by a *poſſeſſion*, and the other by *temptation*, verſe 22.

Chriſt returns his doubting language upon himſelf, verſe 23. *If thou canſt believe, all things are poſſible to him that believeth.* q. d. Doſt thou doubt of my ability to heal thy Child? Queſtion rather thy own ability to believe for his cure: If he be not heal'd, the cauſe will not be in my *inability*, but in thine own *infidelity*: Which he ſpeaks not to inſinuate that Faith was in his own power but to convince him of his weakneſs, and drive him to God for aſſiſtance, which effect it obtain'd; for immediately, *he cry'd out and ſaid with tears, Lord, I believe, help thou mine unbelief.*

O how good is it for men to be brought into the ſtreights of affliction ſometimes? Had not this man fallen into this diſtreſs, it's not like that he had (at leaſt not ſo ſoon) arrived either to the ſenſe of his *grace* or the *weakneſs* of it.

In the words we may note theſe three parts.

Firſt: A profeſſion of his Faith, *Lord I believe.*
Secondly: A ſenſe of the weakneſs of his Faith, *Help thou my unbelief.*

Thirdly: The affection with which both were uttered, *He cried out, and said with tears.* If these tears proceeded from the sense and feeling of divine power inabling him to believe, as some think, then they were tears of joy, and would inform us of this great truth.

Doct. 1. *That the least and lowest measure of true Faith is matter of joy unspeakable to the possessor of it.*

If they proceeded from the sense of the weakness of his Faith, then they give us this note.

Doct. 2. *That the remainders of unbelief in the people of God, do cost them many tears, they are the burdens and sorrows of gracious souls.*

Doct. 1. *That the least and lowest measure of Faith, is matter of joy unspeakable to the possessor of it.*

The Apostle in the 2 *Peter* 1. 1. calls it *precious Faith*, and it well deserves that *Epithet*; for the least and lowest degree of saving Faith is of invaluable excellency, as will appear in these particulars,

First: The least degree of saving Faith truly unites the soul to Jesus Christ, and makes it as really a branch or member of him, as *Moses*, *Abraham*, or *Paul* were.

All saving Faith receives Christ, *Joh.* 1. 12. Indeed the strong Believer receives him with a stronger and steddier hand than the weak one doth, who staggers, doubts, and trembles, but yet receives him, and consequently is as much interessed in the blessed priviledges flowing from him, as the greatest Believer in the world. Such

s Christs complacency in our persons and duties; his sympathy with us in our troubles and afflictions, and our interest in his person and purchase. And is not this matter of exceeding joy? Is it not enough to melt, yea, overwhelm the heart of a poor Sinner to discover and feel that in his own heart, which entitles him to such mercies.

Secondly: From the least degree of saving Faith we may infer as plenary a remission of sin, as from the strongest. The weakest Believer is as compleatly Pardoned as the strongest, *Acts* 10. 43. *By him all that believe are justified from all things.* All that believe without difference of sizes, strength or degrees, the least as well as the greatest, the Believer of a day old, as well as the Fathers and Worthies of greatest name and longest standing.

Loe! then the least measure of faith intitles thee as really to the greatest blessing, as the highest acts of faith can do, 'Tis true, the stronger the acting of faith is, the clearer the evidence usually is but interest in the priviledg is the same in both! If then thou canst discern but the weakest act, and smallest measure of faith in thy soul, hast thou not reason with him in the *Text*, to cry out and say with tears, *Lord I believe*? Canst thou receive and read this pardon of such and so many sins, and not wet it with thy tears: O it's matter of joy unspeakeable.

Thirdly: The least degree of saving faith infers thy Election of God; and if that be not matter of melting and transporting consideration, nothing is, O, its matter of more joy, that our names are written in the Book of Life, than that the Devils are subject to us, *Luke* 10. 20. From hence

hence it may be inferred that we are choſen of God, *Acts* 13. 48. *As many as were ordained to eternal life, believed.*

Fourthly: The leaſt meaſure of ſaving faith is a mercy greater than moſt men ever partake of.

'Tis true, God is rich and bountiful in the gifts of Providence to others, they have the good things of this life, many of them more than their hearts can wiſh, *Pſalm* 73. 7. He enricheth many of them alſo with endowments of the mind, natural and moral knowledge and wiſdom, yea and adorns them with *Homilitical vertues*, that render them very deſirable and lovely in their converſes with men; but there are but few to whom he gives ſaving faith, *Iſa.* 53. 1. Believers are but a ſmall remuant among men.

Fifthly and laſtly: He that hath any, the leaſt degree of ſaving Faith, hath that which will never be taken from him; all other excellencies go away at death, *Job.* 4. 21. But this is a ſpring that never fails, it ſprings up into everlaſting life, *John* 4. 14. A man may out-live his Friends and Familiars, his Eſtate and Health, his Gifts and Natural parts, but not his Faith; how great matter of joy and comfort is wrapt up in the leaſt degree of Faith!

Uſe 1. *Of Tryal.* It concerns us then to examine our ſelves, whether our Faith be true, be it more or leſs, ſtronger or weaker, and till we diſcern its truth, it will yield us but little comfort.

I confeſs, weak Believers are under great diſadvantages to comfort, ſmall and weak things being uſually very inevedent and undiſcernable; but

yet in this example before us, we find weak ith was made evident, though much unbelief as mixed with it *Lord, I believe, help thou my belief.* In which words, many very useful ns of true, though weak Faith, did appear, d they are very relieving to weak Believers to nsider them. O that we might find the e in us!

First: His Faith gave him a tender melting art. *He cry'd out, and said with tears.* Doth our Faith melt your hearts, either in sense of our own vileness, or the riches of free grace to ch vile creatures?

Secondly: His Faith gave him a deep sense of is remaining unbelief, and burthened his heart with it, *Help my unbelief:* And sure so will yours, if t be but as a grain of Mustard-seed in you.

Thirdly: His week Faith carried him to Christ n fervent prayers and cries for his help to subdue nbelief in him, and so will yours if your Faith e right. Oh how often do the People of God go to the Throne of Grace upon that Errand? elp, Lord, my heart is dead, vain, and very nbelieving; there's no dealing with it in my wn strength: Father, help me.

Fourthly: His weak Faith made him hunger and thirst after greater measures of it. *Help my unbelief*, (i. e.) Lord cure it, that I may believe with more strong and steddy acts of Faith; that I may not question thy power any more, or say, *If thou canst do any thing.* Why thus it will be with you, if you be true Believers, *Luke* 17. 5. *Lord* (said the Disciples) *increase our Faith.*

Fifthly

Fifthly: There was a conflict in his ſoul t
twixt Faith and Infidelity, Grace and Corrupti
and this very ſenſible to him, Faith inclini
him one way, and Unbelief carrying him anothe
and hence he ſpeaks like a man greatly diſtreſ
betwixt the working of contrary principles
his own ſoul; and ſo you will alſo find it
your ſelves, *Gal.* 5. 17. *The fleſh luſteth againſt*
ſpirit againſt the fleſh, ſo that ye cannot do the thi
that ye would.

Uſe 2. *Of Conſolation.* Well then, bleſs t
Lord for the leaſt degree of ſaving Faith, a
be not ſo diſcouraged at its imperfections as
over-look and ſlight the ſmalleſt working
Faith in your ſouls. This poor man was deep
ly ſenſible of his unbelief, and yet at the ſam
inſtant truly thankful for a ſmall meaſure
Faith, and ſo ſhould you. For,

First: The leaſt meaſure of ſaving Faith
more than all creatures power could produce
Tis the Faith of the operation of God, *Col.*
12. 'Tis the work of God that ye believe, *Joh*
6. 29. Yea, 'tis the exceeding greatneſs of h
power, *Eph.* 1. 19. 20. No Miniſters of Chriſ
how excellent ſoever their gifts are, no duties
ordinances, no labour or diligence of your own
without this mighty power of God, can eve
bring you to Faith.

Secondly: 'Tis juſt matter of wonder an
aſtoniſhment, that ever one ſpark of Faith wa
kindled in ſuch an heart as thine is; an heart
which had no prediſpoſition or inclination in
the leaſt to believe; yea, it was not *raſa tabul*
like clean Paper, void of any impreſſion of Faith
but fill'd with contrary impreſſions to it; ſo
that

t 'tis marvelous that ever your hearts re-
ved the ſtamp or impreſſion of Faith on
im.

It was wonderful that fire ſhould fall from
aven, and burn upon the *Altar*, when *Elijah*
l laid the wood in order upon it, but much
re when he poured ſo much water upon it,
not only wet all the wood, but fill'd the
enches, 1 *Kings* 18. 33. Juſt ſo was the caſe
thy ſoul, Reader, when God came to kindle
ith there. Thy heart was dark and ignorant,
ther acquainted with God or thy own condi-
n; yea, thy heart was a *proud* heart, full of
-righteouſneſs, and ſelf conceitedneſs, *Rom.*
17. Rom. 10. 3. A heart that would rather ven-
e Eternal Damnation, than deny Self, and
mit to Chriſt; and yet the light of the Lord
ſt ſhine into this darkneſs, and the pride and
fneſs of thy heart muſt be broken and brought
yield, or there is no believing.

Beſide: How many and mighty Enemies did
poſe the work of Faith in thy ſoul? Among
ich Satan, and thy-own carnal reaſonings
re the principal, 2 *Cor.* 10. 4. By them what
ng holds and fortifications were raiſed to ſe-
e thee from the ſtrokes of conviction, that
ke way for Faith. Let but the ſtate of thine
n heart, as it was by nature be conſidered,
thou wilt ſay, it was the wonderful work
God that ever thou waſt brought in any de-
e to believe.

Thirdly: Though thy Faith be weak, yet it
rowing, if it be ſaving Faith. The largeſt
e was once but a Kernel or Acorn: The moſt
ious Believer at firſt but a weak and doubting
. Be not diſcouraged therefore, God will
fil all the good pleaſure of his *goodneſs* in you,
and

and the work of Faith with power. It w certainly much better for you to be bleſſing G for a little Faith, praying for the increaſe Faith, and diligently attending thoſe means which it may be improved and made flouriſh in your ſouls, than by a ſinful, ungrateful, and judicial deſpondency, at once to diſhonour G and thus wrong your ſelves.

Doct. 2. *That the remains of unbelief in gra hearts, do coſt them many tears and ſorrows.*

There are many things that afflict and gri the People of God from without, but all t outward troubles are nothing to theſe trou that come from within.

There are many inward troubles that m them groan, but none more than this, the u lief they find in their own hearts. This ſin ly coſts them more trouble than other ſins; cauſe it is the root from which other ſins ſpring; a root of bitterneſs bearing wormw and gall to the imbittering of their ſo For,

First: The remains of unbelief in the Sa greatly diſhonour God; and what is a g diſhonour to GOD, cannot bnt be a g grief and burden to them. For look as f gives God ſpecial honour above all other gra ſo unbelief in a ſpecial manner, both wr and grieves him above all other ſins. Unb in dominion makes God a liar, 1 *Joh.* 5. 10. even the reliques thereof in Believers, do ſ their aſſent to his truths and promiſes, and riſhes a vile ſuſpicion of them in the heart; how do thoſe baſe jealouſies reflect upon his nour? Certainly it cannot but be a grief to a cious heart to ſee God diſhonoured by ot

alm 119. 36. and a much greater to dishonour
m our selves, *hinc illæ lachrymæ.* Upon this
ound we may justly cry out and say with tears,
rd, help our unbelief.

Secondly: The remains of unbelief in the
ints, doth not only dishonour God, but defa-
s and spoils their best duties, in which they at
y time approach unto God. Is the face of
od clouded from us in Prayer, hearing, or re-
iving? Examine the cause and reason, and you
ill find that cloud rais'd from your own unbe-
ving hearts. Are your affections cold, flat, and
ad in duty? dig but to the root, and you will
d this sin to lie there. If the word do not
ork upon you as you desire and pray it
ight, 'tis because it is not mingled with faith,
b. 4. 2. No Duties, nor Ordinances, no Pro-
ises can give down their sweet influences upon
our souls, because of this sin. Now Commu-
on with the Lord in duties, is the life of our
e: These things are dearer to the Sainrs than
eir eyes. Justly therefore do they bewail and
ourn over that sin, which obstructs and inter-
pts their sweetest enjoyments in this world.

Thirdly: The remains of unbelief give advan-
ge and succes to Satans temptations upon us.
oth he at any time affright and scare us from
r duty, or draw and intice us to the commissi-
ns of sin, or darken and cloud our condition,
d fill us with inward fears and horror, with-
t cause? all this he doth by the mediation of
r own unbelief. The Apostle in *Eph. 6. 16.*
lls Faith the souls Shield against temptation:
nd 1 *Joh.* 5.4. 'tis call'd the Victory by which
e overcome (*i.e.*) the Sword or Weapon by which
e Atchieve our Victories: And if so, then unbe-
f disarms us both of Sword and Shield, and leave

us naked of defence in the day of Battle, a pr
to the next temptation that befalls us.

Fourthly: The remains of unbelief hinder t
thriving of all graces; it's a worm at their roo
a plant of such a malignant quality, that nothi
which is spiritual can thrive under the droppin
and shadow of it. Its said *Heb.* 4. 2. that t
Gospel was Preached to the *Israelites*, but it d
not profit them, not being mixed with faith
them that heard it. No Ordinances nor Duti
be they never so excellent, will make that so
to thrive, where unbelief prevails: You Pra
you Hear, you Fast, you Meditate, and yet yo
do not thrive, your spiritual food doth no good
You come from Ordinances as dead, careless, an
vain as you went to them; and why is it thu
because of remaining unbelief?

Use 1. Let all the People of God bewail an
tenderly mourn over the remainders of infidelit
in their own hearts. There, there is the root o
the disease; and surely, *Reader*, thy heart is n
free of such symtoms of it as appear in othe
mens hearts. For do but consider,

Symp. 1. What is our Impatiency to wait fo
mercy, and despondency of spirit, if deliveranc
come not quickly in the outward or inwar
streights of soul or body, but a plain sympto
of unbelief in our hearts? *He that believes will n
make haste*, Isa. 28. 16. He that can believe, ca
also wait Gods time, *Psalm* 27. 14.

Symp. 2. And what means our readiness to u
sinful mediums to prevent, or extricate ou
selves out of trouble, but a great deal of Infide
lity lurking still in our hearts? Might but Faith
be heard to speak, it would say in thy hear
let me rather die ten deaths than commit one sin
It's sweeter and easie to die in my intregity
tha

an to live with a defiled or wounded Conscience
'is nothing but our unbelief that makes us so
eady to put forth our hands to iniquity, when
he rod of the Wicked rests long upon us, or a-
y eminent danger threatens us, *Psalm* 125. 3.

Sympt. 3. Doth not the unbelief of your hearts
hew it self in your deeper thoughtfulness and
reat anxieties about earthly things, *Matthew* 6.
0. We pretend we have trusted God with our
ouls to all Eternity, and yet cannot trust him
or our daily bread. We bring the evils of to
morrow upon us to day; and all because we can-
ot believe more.

O Reader! How much better were it to hear
uch questions as these from thee; How shall I
et an heart suitable to the mercies I do enjoy?
low shall I duely improve them for God? What
hall I render to the Lord for all his goodness?
This would better become thee, than to afflict
hy self with, What shall I eat, what shall I
rink, or wherewithal shall I be cloathed?

Sympt. 4. What doth the slavish fear of death
peak, but remains of unbelief still in our hearts?
Are there not many faintings, tremblings, des-
ondencies of mind under the thoughts of death
O! if faith were high, thy spirit could not be
o low, 2 *Cor.* 1, 2, 3. The more bondage of
ear, the more infidelity.

Sympt. 5. To conclude, What is the voice of
ll those distractions of thy heart in religious du-
ies, but want of faith, weakness in faith, and
he actual prevalence of unbelief? You come to
God in prayer, and there a thousand Vanities be-
et you; your heart is carried away, it roves,
it wanders to the ends of the earth: Conscience
mites for this, and saith, Thou dost but mock
God, thy soul will smart for this; thou feelest

neither ſtrength nor ſweetneſs ariſing out of ſu
duties. You enquire for remedies, and fill t
ears of Friends with your complaints, and it m
be ſee not the root of all this to be in your ow
unbelief: But there it is, and till that be cure
it will not be better with you.

Vſe 2. Yet let not poor Chriſtians ſo mourn
thoſe that have no hope or ground of comfo
even in this caſe: For,

Firſt: Though there be remains of unbelief
you, yet you have infinite cauſe to bleſs G
that they are but remains. You once were
unbelief, 1 *Tim.* 1. 13. (i, e.) under the ſ
power and dominion of it. Had God cut yo
off in that ſtate, you muſt certainly have perif
ed. This is the *diſeaſe*, but that was the *dea*
of your ſouls.

Secondly: Though unbelief be in you, yet
is not in you *per modum quietis*, by way of reſt, as
is in all unbelievers, but by way of daily co
flict, and as a burden too heavy to be born. No
though the ſin be *ſad*, yet the the ſorrow for
is *ſweet*; and your conflicts with it bring yo
under a very comfortable ſign of grace, *Roma*
7. 21.

Thirdly: This is a diſeaſe under which a
Chriſtians do labour more or leſs. There is n
a heart ſo holy in all the world, but is in ſom
degree tainted and infected with this diſea
And this hath been evident, not only in
Chriſtians of all ſizes, but in all the a
of their Faith. *Jobs* faith triumphed in *ch*
13. 15. yet had its eclipſe and fainting
in *chap.* 19. 20. *Abraham* was a moſt renown
Believer, a great pattern and example of Faith
Oh! how high a pitch did his Faith mo
in *Gen.* 22. 3. and yet there was a t
W

when it fainted, and failed him, as at *Gerar*, *Gen.* 20. 2, 9, 10, 11. *David* in *Psalm* 27. 1, 23. was not like *David* in 1 *Samuel* 27. 1. The faith of *Peter* shone out like the Sun in a glorious confession, *Matthew* 16. 16. and yet was not only beclouded, but seemed to be gone down, and quite set in *Matthew* 26. 69. though it afterwards recovered it self.

Fourthly: 'Tis not this or that degree of unbelief that damns a man, but the power and dominion of it that damns him. Indeed your comfort much depends upon the strength of your Faith, but your salvation depends upon the truth of it. Most Christians come to Heaven with a weak and doubting faith; but few with their sails fill'd with a direct and fresh wind of assurance. Note

Fifthly: There is enough in Christ to help unbelief, Lord said this poor man, *help my unbelief.* He is an excellent *Physitian*, and knows how to relieve and cure thee: Go to him and groan out thy complaint, tell him thy heart is pained and troubled with this disease; thou shalt find him a faithful, skilful and merciful Saviour.

Sixthly: It's but a little while before this, with all other diseases bred by it in thy soul, shall be perfectly healed; Sanctification is a cure begun, Glorification is the cure performed and compleated: The former hath destroy'd the *dominion*, the latter will destroy the *existence* of it in thy soul: When you come to Heaven, and never till then will you find your selves well, and at ease in every part.

And thus much of the second point.

There are some general observations arising from both parts of my Text considered together, *viz.* The thankful acknowledgement of his faith-

and the sorrowful sense of his unbelief. It sha[illegible] suffice for a conclusion to this Meditation onl[illegible] to note them; and they are these.

First: That the deepest sense of sin must no[illegible] exclude an humble and thankful acknowledge[illegible]ment of the grace of God in his People. 'T[illegible] the fault of most to hide their sins, and the faul[illegible] of some to hide their graces.

Secondly: Acceptance of our persons and du[illegible]ties is a pure act of grace. There's no duty performed in a perfect act of Faith; all is mix[illegible] with unbelief in some degree, the Honey an[illegible] the Comb are mixt together, *Cant*, 2. 8. No duty as it comes from us in pure.

Thirdly: Justly may we suspect that faith fo[illegible] a false faith, which boasts of its own strength but never mourns in the sense of unbelief. Where there are no conflicts with sin, ther[illegible] can be no sound evidence of sincerity.

Fourthly: Believers must not wonder to fin[illegible] strange vicissitudes and alterations in the state o[illegible] their souls. Sometimes a clear, and sometimes [illegible] cloudy day. Sometimes they have their Song in the uight, and sometimes their bitter Lamenta[illegible]tions. If you ask, Why is it thus? the answe[illegible] is, there are twins within you, contrary princi[illegible]ples strugling in your souls, and it is no won[illegible]der at all to find peace and trouble, hope an[illegible] fear, light and darkness taking their turns, an[illegible] sharing your time betwixt them.

These four last particulars are deserving of a Remark, & of being vewed over again, & scartously to be Considerd.

TH[illegible]

The Eight Meditation

UPON

Psalm 40. 8. *I delight to do thy will, O my God; yea thy Law is within my heart.*

CAsting my eye upon this precious Text, I find it perplext and darkned with variety, yea, contrariety of expositions. The *Jews* and *Socinians* generally refer all to *David*, denying Christ to be the person here spoken of. Others refer the whole *Psalm* to *Christ*, but the best Expositers refer it partly to *David*, and partly to *Christ*. That this *Paragraph* in which my Text lies, refers to *Christ*, is plain from the *Apostles* allegation of it, in *Heb.* 10. 5, 6, 7. In this and the two former verses there lie three great points of truth, which you may take up in this order.

First the insufficiency and rejection of all legal Sacrifices, as things of no vertue in themselves to satisfie God, or save men, *verse 6.* these thou *wouldst not* (i. e.) thou never didst appoint them to be the meaus of Salvation farther than they signified and pointed at me; and now must vanish when I come in a body of flesh, according to that, *Col* 2. 17.

Secondly: The introduction of a compleat and sufficient means of redemption, *verse 7. Lo I come.*

Thirdly: The suitableness and agreeableness

of this work of redemption to the heart and will of Jesus Christ, *verse* 8. I delight to do thy will O my God; yea, thy Law is within my heart; or as it is in the Hebrew, *in the midst of my bowels.*

In the words we are to note two things, *viz.* First, The rise and spring of mans redemption.

Secondly: The acceptableness and suitableness of it to the heart of Christ.

First: The rise and First spring of mans redemption, the will and pleasure of God. So it pleased the Lord to appoint and order it, that a remnant of poor lost Sinners should be saved.

The Execution & accomplishment of this good pleasure of God, was that part which by agreement and consent was committed to the Son, and is here call'd a *Law*, or command laid upon him. And answerably the death of Christ is represented as an act of obedience, *Phil.* 2. 8. and respected Gods command for it, *Joh.* 10 18. *This commandment have I received from my Father*, referring to the *Covenant of Redemption*, which was betwixt them from everlasting; and this was the rise and first spring of our Redemption by Christ.

Secondly: You have here the gratefulness and suitableness of this work to the heart of Christ. *I delight to do it, it is in my heart.* Loe, I come.

The Hebrew words note not simple consent or willingness, but the highest pleasure and complacency that can be; a work which ravishes his soul with the delights of it. *I delight to do thy will.* And that other expression, *Thy Law is within my heart*, or bowels: hath as deep a sense and signification, as the former. It notes the greatest care, solicitude and intention of mind, in keeping

ng the most precious treasure that was commit-
ed to him, for so the phrase is used in *Proverb*
. 21. And so did our *Redeemer* esteem and reck-
n this work which was by the Father demanda-
ed and committed to him. Hence the note is,

Doct. *That the will of God to redeem sinners by the incarnation and death of Jesus Christ, was most grateful and pleasing to the very heart of Christ.*

It is said, *Proverbs* 8, 31. When he was sola-
ing himself in the sweetest enjoyment of his
Father, whilst he lay in that blessed bosom of
delights, yet the very prospect of this work gave
him pleasure: Then were *his delights with the
sons of Men.* And when he was come into the
World, and had endured many abuses and in-
uries, and was even now come to the most dif-
icult part of the work; yet, *how am I straightned*,
or pained (saith he) *till it be accomplished*, Luke
2. 50.

Two things call our thoughts to stay upon
hem in this point.

First: The decency of it, why it ought to be
o.

Secondly: The reasons of it, whence it came
o be so.

First: Why it ought to be a pleasant and
grateful thing to Christ to take a body of flesh,
and lay it down by death again for the redemp-
tion of Sinners.

First: It became Christ to go about this
work with chearfulness and delight, that there-
by he might give his death the nature and for-
mality of a sacrifice.

In all Sacrifices you shall find that God had
still a regard, a special respect to the will of the
Offerer. See *Exod.* 35. 5. 21. and *Levit.* 1. 3. the

voluntarineſs and chearfulneſs with which it is g
ven is of great regard with God.

Secondly: It ought to be ſo, in regard of t
Unity of Chriſts will with the Fathers. The wo
of our redemption is call'd, *the pleaſure of t*
Lord, Iſa. 53. 10. And what was the Fathe
pleaſure, could not be diſpleaſing to him, wh
is one with the Father. It's impoſſible the
wills can claſh, whoſe nature is one.

Thirdly: This was neceſſary to magnifie a
commend the love of Jeſus Chriſt to us, f
whom he gave himſelf. That he came in
the world to die for us, is a mercy of the fi
magnitude, but that he came in love to our ſou
and underwent all his ſufferings with ſuch wi
lingneſs for our ſakes, this heightens it above
apprehenſion. O this is the moſt taking, th
moſt raviſhing, the moſt aſtoniſhing conſider
tion of all! *He loved me, and gave himſelf for m*
Gal. 2. 20. *He loved us, and waſhed us from o*
ſins in his own Blood, Rev. 1. 5. Here love is
its higheſt exaltation.

Fourthly: It was neceſſary to be ſo, for th
regulating of all our obedience to God accor
ing to this pattern. That ſeeing and ſettin
this great example of obedience before us, w
might never grudge nor grumble at any duty o
ſuffering that God ſhould call us to, *You kno*
the grace of our Lord Jeſus Chriſt; how that, though h
was rich, yet for your ſakes he became poor: Saith th
Apoſtle, when he would preſs the *Corinthians* t
their duty, 2 *Cor.* 8. 9. And when he would effec
nally urge the *Philippians* to their duty; this is th
argument, *Let this mind be in you, which alſo was i*
Chriſt Jeſus, Philippians 2. 5. So that it becam
and behoved Chriſt thus to undertake this grea
ſervice.

Secondly

Secondly: Next let us consider and examine whence it came to be so pleasant and acceptable to Jesus Christ to come into the world and die for poor Sinners.

And we shall find, that although the sufferings of Christ were exceeding sharp, and the cup of Gods wrath unspeakably bitter; yet that which made it pleasant and desireable to Jesus Christ was the prospect he had of the sweet results and issues of his sufferings, *Isa.* 53. 10, 11. *He shall see of the travail of his soul, and shall be satisfied,* (i. e.) he shall have great content and pleasure from the issues and fruits of his sufferings, as *Psalm* 128. 2. *Thou shalt eat the labour of thy hands,* (i. e.) the fruit of thy labours. So here, *He shall see the travail of his soul,* (i e) the fruit and effects of his travail; and to see this shall be to him the reward and recompence of all his sufferings. Now among the sweet results of the sufferings of Christ, there are especially these three which he fore-saw with singular content and delectation.

First: That in his sufferings there would be made a glorious display and manifestation of the divine Attributes; yea, such a glorious display of them as never was made before to *Angels* or to *men*, nor ever shall be any more in this world, For though,

First: The *Wisdom* of God had made it self visible to men in the creation of the world, yet there it shone but in a faint and languishing beam, compared with this. Here divine Wisdom put it self as it were into a visible form, and represented it self to the life. See 1 *Cor.* 1. 24. and *Eph.* 3. 10. Behold in the death of Christ the Wisdom of God in its highest exaltation and glory. O the manifold Wisdom of God! O

the depth of his unſearchable wiſdom! Which I touched in ſome particulats before.

Behold here the Wiſdom of God raiſing more glory to himſelf by occaſion of the breach of the Law, then could ever have riſen to him from the moſt punctual *obſervation* of its commands, or the moſt rigorous *execution* of its threatnings; from the occaſion of the fall (which was our undoing) raiſing us to a far better eſtate, and with a much better ſecurity to enjoy it than that from which we fell. Yea, behold & wonder, God by the death of Chriſt, recoveting his Eleſt from all the danger and miſchief of ſin, and yet making the way and manner of their recovery the faireſt glaſs to repreſent the horror and evil of ſin to them, that ever was ſhewn them in this world. Oh, the triumph of divine Wiſdom!

Secondly: Though the *love* of God had appeared before in our Creation, Protection, and Proviſion, yet nothing to what it doth in our Redemption by the death of Chriſt: Loe, hereis the love of God in its ſtrength and glory, 1 *Joh.* 4. 10. *Herein is love, not that we loved God, but that he loved us us, and ſent his Son to be the Propitiation for our ſins.* Herein is love (*i. e.*) here is the higheſt expreſſion of Gods love to the Creature; not only that ever was, but that ever can be made; for in love only God acteth to the uttermoſt: Whatever his power hath done, it can do more; but for his love it can go no higher; he hath no greater thing to give than *his Chriſt*. 'Tis true, in giving us a being, and that in the nobleſt rank and order of Creatures on Earth; herein was love. In feeding us all our life long, by his aſſiduous tender providence, herein is love. In pro-

protecting us under his wings from immerable dangers and mischiefs; herein is love much love: And yet set all this by his *Redeeming love* in Christ and it seems nothing. When we have said all. *Herein is the love of God, that he sent his Son*, &c, This was free love to undeserving, to ill deserving Sinners. Preventing love; not that we loved him, but that he loved us. Just as an image in the Glass (saith *Ficinus*) that is imprinted there by the FACE looking into it, the IMAGE does not look back upon the face, except the face look forward upon the Image; and in that the Image does seem to see the face, its nothing else, but that the face does see the Image. O the unexpressiable glory of the love of God in Christ!

Thirdly: Though God had given several sad marks of his Justice before, both upon the *Angels* that fell, clapping upon them the chains of darkness, in the overthrow of *Sodom*; and the neighbouring *Cities*, turning them to ashes; as you may read in *Jud.* verse 6, 7. yet never was the exactness and severity of Justice so manifested before, nor ever shall be any more, as it was at the death of Christ. Christ did not only satisfie it fully, but he also honoured it highly, making that Attribute which was once a *bar*, now to be a *bottom* of our peace, *Romans* 3. 25. Never did such a person as Christ stand at the Bar of Justice before: The Blood of God was poured out to appease and satisfie it. When Christ suffered, he did both give and take satisfaction; he gave it to the Justice of God in dying; he took it in seeing Justice so honoured in his death.

Secondly: Another delightful prospect Christ had of the fruit of his sufferings, was the recovery

very and salvation of all the Elect by his death. And though his sufferings were exceeding bitter, yet such fruit of them as this, was exceeding sweet. Upon this account he assumed his name Jesus, *Matth.* 1. 21. yea, and his humane Nature also, *Gal.* 4. 4, 5. Souls are of great value in his eyes: One soul is of more worth in his account than all the world, *Mark* 8. 36. What a pleasure then must it be to him, to save so many souls from the everlasting wrath of the great and terrible God? Add to this,

Thirdly: The glory which would redound to him from his redeemed ones to all Eternity. For it will be the everlasting pleasant imployment of the Saints in Heaven to be ascribing glory, praise, and honour to the Redeemer. *For him that loved us, and washed us from our sins in his own blood, and hath made us Kings and Preists to God and his Father; to him be glory and dominion for ever and ever,* Rev. 1. 5, 6. The improvement of all this will be in a word or two.

Use. 1. *For Conviction.* This truth then in the first place, may convince, shame, and humble the very best of Christians, who find so little delight in the most easie, sweet, and spiritual duties of obedience; when Christ undertook and went through the most difficult task for them with such chearfulness and readiness, *Loe I come, thy Law is in my heart, I delight to do thy will.* And yet the work he so applied himself to, was a work full of difficulty; attended with reproach and shame, as well as anguish and paine.

Did Christ find pleasure in abasement, and torment, in suffering and dying for me? and can I find no pleasure in Praying, Hearing, Mediating and enjoying the sweet duties of communion with him? Did he come so chearfully to

Die

Die for me? and do I go so dead-heartedly to prayers and Sacraments to enjoy fellowship with him? Was it a pleasure to him to shed his blood? and is it none to me to apply it, and reap the benefits of it? Oh Lord, what an heart have I? How unsuitable is this frame of heart to the Nature of God, whose essential excellencies make him the supream delight, the sweet repose, solace, and rest of souls! *Psalm* 16. 11.

How unsuitable to the principles of regeneration and holiness purposely planted in the soul, to make spiritual performances a pleasure to it!

How unsuitable to the future expected state of glory, which brings the sanctified soul to a sweet complacential rest and satisfaction in God! In a word, how unsuitable is this temper of spirit to the heart of Jesus Christ! O, methinks I hear Christ thus expostulating with me this day.

Is this thy zeal and thy delight in the duties of obedience? Is it rather the awe of Conscience than the pleasure of Communion that brings thee to this duty? Doth thy hard heart need so many arguments to perswade it, even to the sweetest, easiest, and most pleasant duties in Religion? Well, I did not love thee at that rate; my heart readily eccho'd to the Fathers call to die for thee, to drink the dregs of the cup of trembling for thee. I come, I come, I delight to do thy will, thy law is in the midst of my bowels.

2. *Use of Exhortation.* If it be so, how great a motive have the People of God before them, to make them apply themselves with all chearfulness and readiness of mind to all the duties of active and passive obedience? O let there be no

more

more grumblings, lazy excuſes, ſhiftings of duty, or dead-hearted and liſtleſs performances of them after ſuch an example as this. Be ready to do the will of God; yea be you alſo ready to ſuffer it. Let the ſame mind be in you, which alſo was in Chriſt Jeſus. The more pleaſure and delight you find in doing or ſuffering the will of God, the more of Chriſts ſpirit is in you, and the more of his Image is upon you. Are not all holy duties expreſſed in Scripture by the Saints walking with God? *Gen.* 17. 1. and is not this an Angelical life? Can it be a burden to the ear to hear ſweet raviſhing ſtrains of melody; or to the eye, to behold variety of pleaſant and lively colours; or to the palate to reliſh the delicious ſweetneſs of meats and drinks?

Oh Reader! were thy heart more ſpiritual, more deeply ſanctified, and Heavenly, it would be no more pain to thee to Pray, Hear, or Meditate on the things of God, than it is to a Bird to carry and uſe his own wings; or to a Man, to eat the moſt pleaſant food when he is an hungry. *I have rejoyced* (ſaith *David*) *in the way of thy Commandments, as much as in all riches,* Pſalm 119. 14.

And as to ſufferings for Chriſt, they ſhould not be grievous to Chriſtians, that know how chearfully Chriſt came from the boſom of the Father to die for them. What have we to leave, or loſe, in compariſon with him? What are our ſufferings to Chriſts? Alas there is no compare; there was more bitterneſs in one drop of his ſufferings, than in a ſea of ours.

To conclude, your delight and readineſs in the paths of obedience, is the very meaſure of your ſanctification.

THE

The Ninth Meditation

UPON

Zechariah 12. part of verſe 10. *And they ſhall look upon me whom they have pierced, and they ſhall mourn for him, as one mourneth for his only Son, and ſhall be in bitterneſs for him, as one that is in bitterneſs for his firſt-born.*

THIS promiſe is confeſſed to have a ſpecial reſpect to the *Jews* Converſion to *Chriſt*. It was in part accompliſhed in the *Apoſtles* days, *Acts.* 2. 37. yet that was but a *ſpecimen* or handſel of what ſhall be, when the body of that Nation ſhall be called.

But yet it cannot be denied that all Chriſtians find the ſame piercing ſorrows, and wounding ſenſe of ſin: when God awakens them by convictions, and brings them to ſee the evil of ſin and the grace of Chriſt, that is here expreſt concerning them at their converſion.

The words preſent us with three very remarkable particulars in Evangelical repentance, *viz.* Firſt: The ſpring and principle of it. Secondly: The effects and fruits of it. Thirdly: The depth and meaſure of it.

First,

First: The ſpring and principle of Repentance expreſt in theſe words, *They ſhall look upon me whom they have piereed.* This looking upon Chriſt, is an act of Faith, for ſo it is deſcribed in Scripture, *Joh. 6. 40. Iſa. 45. 22.* and it reſpects Chriſt crucified as its proper object; yea, and that by them, not only as their Progenitors involved them in that guilt, by entailing it on them, but as their own ſins were the meritorious cauſe of his death and ſufferings. *They ſhall look upon me whom they have pierced.*

Secondly: The effects and fruits of ſuch an aſpect of faith upon Chriſt is here alſo noted, *They ſhall mourn and be in bitterneſs,* (i. e.) it ſhall melt and thaw them into Godly ſorrow; it ſhall break their hard and ſtony hearts to pieces: The eye of faith ſhall affect their hearts; for indeed Evangelical ſorrows, are hearty and undiſſembled tears dropping out of the eye of faith.

Thirdly and laſtly: The depth and meaſure of their ſorrow is here likewiſe noted. And it is compared with the greateſt and moſt piercing ſorrows men are acquainted with in this World, even the ſorrow of a tender hearted Father mourning over a dead Son, yea, an only Son, and his firſt-born, than which no earthly ſorrow is more penetrating and ſharp, *Jer. 6. 26.* Hence the note will be,

Doct. *That the ſufferings of Chriſt are exceeding powerful, to melt Believers hearts into Godly ſorrow.*

The eye of faith is a precious eye, and according to its various Aſpects upon Chriſt, it produceth various effects upon the hearts of men. Eying Chriſt as our compleat *Righteouſneſs*, ſo it pacifies and quiets the heart; eying him as our pattern

pattern, ſo it directs and regulates our actions, eying him as ſacrifice, offer'd up to divine Juſtice for our ſins, ſo it powerfully thaws the heart, and melts the affections.

By meltings, I do not only underſtand tears, as if they only were expreſſive of all ſpiritual ſorrow; for it is poſſible the waters of ſorrow may run deep in the heart, when the eye cannot yield a drop.

There be two things in Repentance, *Trouble and Tears.* The firſt is *Eſſential*, The laſt *Contingent.* The firſt flows from the influence of faith upon the ſoul; the laſt much depends upon the temper and conſtitution of the body. It is a mercy when our tears can flow from an heart fill'd with ſorrow for ſin, and love to Chriſt; yet it often falls out that there is an heavy heart, where the eyes are dry. But that there is efficacy in faith to melt the heart, by looking upon the ſufferings of Chriſt for ſin, is undoubted; and how it becomes ſo powerful an inſtrument to this end, I will ſhew you in the following particulars.

Firſt: Faith eyes the dignity of the perſon of Chriſt who was pierced for us; how excellent and glorious a perſon he is. In the captivity, it was for a lamentation that *Princes were hanged up by the hands, and the faces of Elders were not reverenced*, Lam. 5. 2. We read alſo the Lamentation of *David*, 2 Samuel 3. 38. as he followed *Abners* Herſe. *A Prince and a great man is fallen in Iſrael to day.*

But what was *Abner*, and what were the *Princes of Iſrael* to the Son of God? Loe here by faith the Believer ſees the Prince of the Kings of the Earth the only begotten of the Father, equal to God in nature and dignity, he whom all the *Angels* worſhip

worship, hanging dead upon the curſed Tree. Faith ſees Royal Blood, the Blood of God pour'd out by the ſword of Juſtice for ſatisfaction & reconciliation; and this cannot but deeply affect the believing ſoul.

Secondly: Faith repreſents the ſeverity of Divine Juſtice to Jeſus Chriſt, and the extremity of his ſufferings; and this ſight is a melting ſight.

The Apoſtle tell us, *Gal.* 3. 13. he was made Κατάρα, *a Curſe*, and Execration for us: It relates to the kind and manner of his death upon the Croſs, which was the death of a *Slave*, *ſervile ſupplicium*; a free man was priviledg'd from that puniſhment. It looks upon, and well conſiders the ſad plight and condition Chriſt was in, in the days of his Humiliation for us. Its ſaid of him, *Matthew* 26. 38. he was Περίλυπος, *undequaque triſtis*, ſurrounded with griefs, exactly anſwerable to his name, *Iſa.* 53. 3. *a man of ſorrow.* Let him look which way he would, outward or inward, upward or down-ward, to Friends or Enemies, he could behold nothing but ſorrow, and what might encreaſe his miſery. Another Evangeliſt ſaith he was *ſore amazed*, Mark 14. 33. Ἐκθαμβεῖσθαι. It notes ſuch a conſternation as makes the hair of the head ſtand upright, *horripilatio.* A third tells us his *ſoul was troubled*, John 12. 27. ἡ ψυχή μου τετάρακται, *Unde Tartarus*, a word from whence Hell is derived, and denoting the anguiſh and troubles of them that are in that place of torments.

And the fourth tells us he was in an *Agony*, Luke 23. 44. all expreſſing in ſeveral emphatical notions and metaphors, the extremity of Chriſts anguiſh and torment. This cannot but greatly affect and break the Believers heart.

Thirdly

Thirdly: But then that which most affects the heart, is Christs Undergoing all this, not only in *love* to us, but in our *room* and stead. He suffered not for any evil he had done, for there was no guile found in his mouth, *Isa.* 53. 4, 5. 1 *Peter* 3. 18. It was for me, a vile, wretched, worthless Sinner. It was my Pride, my Earthlinesse, the hardness of my heart, the corruption of my nature, the innumerable evils of my life, that brought him down to the dust of death. *He was made sin for us, who knew no sin.* 2 Cor. 5. 21.

Who can believingly eye Christ, as suffering such pains, such wrath, such a curse, in the room of such a Sinner, such a Rebel; so undeserving, and so ill deserving a Creature, and not mourn as for an only Son, and be in bitterness as for a first-born?

Fourthly: Faith melts the heart by considering the effects and fruits of the sufferings of Christ, what great things he hath purchased by his Stripes and blood for poor Sinners; a full and final *pardon* of sin, a well-settled *peace* with God, a sure *title* and right to the eternal Inheritance; and all this for thee, a Law-condemned a Self-condemned Sinnner. Lord, what am I, that such mercies as these should be purchased by such a price for me? for me, when thousands and ten thousands of sweeter dispositions must burn in Hell for ever! Oh, what manner of love is this!

Fifthly: Faith melts the heart by exerting a threefold act upon Christ Crucified.

First: *A realizing Act*, representing all this in the greatest certainty and evidence that can be. These are no *devised fables*, but the sure and infallible reports of the Gospel.

Secondly: An *applying act*; he loved me, and gave

gave himself for me, *Gal.* 2. 20. He loved us and washed us from our sins in his own Blood *Revel.* 1. 5.

Thirdly and lastly: By an *Inferring or reasoning Act.* If Christ died for me, then I shall never die: If his Blood were paid down for me, then my sins which are many, are forgiven me. If he was Condemned in my room, I am acquitted and shall be saved from wrath to come, through him. O how weighty do these thoughts prove to believing Souls!

1. *Use for Information. Then sure there is but little faith, because there is so much deadness and unaffectedness among Professors.* A believing sight of Christ will work upon a gracious heart, as a dead Son, a beloved and only Son, uses to do upon a tender Fathers heart. Vide my Latter end August: 1741.

Reader, was it ever thy sad lot to look upon such an heart-rending object? Didst thou ever feel the pangs and commotions in thy bowels that some have felt upon such a sight? Why so will thy heart work towards Christ, if ever thou believingly lookest on him whom thou hast pierced. [illegible]!

Infer. 2. *Then the acting and exercising of faith is the best expedint to get a tender heart, and raise the dead affections.*

We are generally full of complaints, how hard, how dead and stupid our hearts are; we are often putting such cases as these, How shall I get a broken heart for sin? How shall I raise my dead heart in duty? Why this is the way; no expedient in all the world like this. Look upon him whom thou hast pierced. 'Tis the melting Argument.

2. *Use of Examination.* But that which I especially aim at in this point, is for the tryal & examination

mination of thy heart, Reader, in the point of true *Evangelical Repentance*, which is thy proper business at this time: And I will go no further than the Text for rules to examine and try it by.

Rule 1. All Evangelical Repentance hath a supernatural spring, *I will pour out the spirit of grace*, and they shall mourn. Till the spirit be poured out upon us, it is as easie to press water out of a Rock, as to make our hearts relent and mourn. There are indeed natural meltings the effects of an ingenuous Temper, but these differ, in kind and nature, from Godly sorrow.

Rule 2. Godly sorrows are real, sincere, and undissembled. They shall mourn *as for an only Son*. Parents need not any natural helps to draw tears on such accounts: O! their very hearts are pierced; they could even die with them. Sighs, groans, and tears are not hang'd out as false sighs of what is not to be found in their hearts. As 7 2 Kip: 7 4 4 6.

Rule 3. Evangelical sorrow is very deep; so much the mourning for an only Son, a first-born, must import. These waters, how still soever they be, run deep, very deep, in the bottom channel of the soul. See *Acts* 2. 27. *They were cut to the heart*.

Rule 4. Faith is the instrnment employed in breaking the heart. *They shall look and mourn*. This is the Burning glass that contracts the beams, and fires the affections.

Rule 5. Lastly, The wrong sin hath done to God, and the sufferings it hath brought Christ under, are the piercing and heart-wounding considerations. They shall look upon me whom they have pierced, and mourn. The piercing of Christ by our sin, is that must pierce thy soul with sorrow.

THE

The Tenth Meditation

UPON

John 6. verſe 55. *For my fleſh is meat indeed, and my blood is drink indeed.*

IN the context our Lord Jeſus Chriſt makes a moſt ſpiritual and excellent diſcourſe to the Jews, about the nature and neceſſity of faith in him, taking the occaſion thereof from the Bread which a little before he had ſo miraculouſly multiplied, and fed them with, raſing up their minds to more ſublime and ſpiritual things, and letting them know that Bread, how ſweet ſoever it was, was but a ſhaddow of himſelf, infinitely more ſweet and neceſſary.

Theſe words are a *propoſition*, in which are theſe three things obſervable.

Firſt. The *Subject*, my Fleſh and my Blood.

Secondly: The *Predicate*, it is Meat and Drink.

Thirdly: *The manner of Predication*, it's *Meat indeed*, and *Drink indeed*.

Firſt: The *Subject*, my *Fleſh*, and my *Blood* (i.e. My Humanity; this is meat and drink, true ſpiritual food. If it be demanded why he has not ſaid, I am meat and drink indeed; but rather chuſes to ſay, my fleſh and blood is ſo; the reaſon is evident, ſaith Learned *Camero*, becauſe if you take away Fleſh and Blood from Chriſt he cannot be Food or Life to us. For in order

to his being ſo, he muſt ſatisfie God for us, and obtain the Remiſſion of our ſins; but without ſhedding of Blood there is no Remiſſion. Now for as much as by the offering up of his body, and ſhedding of his Blood, he hath obtained pardon and life for us; therefore his Fleſh and Blood is call'd our Meat and our Drink, that by which our ſouls live. Which brings us to the ſecond thing.

Secondly: The *Predicate*, it is meat and drink, (*i. e.*) it is to our ſouls of the ſame Uſe and Neceſſity that meat and drink is to our natural life which cannot be ſuſtained or continued without them.

The life of our ſouls as neceſſarily depends upon the Fleſh and Blood of Chriſt, as our natural life doth upon meat and drink. Yet beware of a miſtake here; the Fleſh and Blood, or the Humanity of Chriſt is not the *Fountain* of our ſpiritual life, but the *Channel* rather through which it flows to us from his *Divinity*. By reaſon of his Incarnation and Death, Righteouſneſs and Life comes to us.

Thirdly: The manner of *Predication* is very *Emphatical*, it is meat *indeed*, and drink *indeed*; which notes two things.

Firſt: *Reality*, in oppoſition to all legal ſhaddows and types.

Secondly: *Tranſcendent excellency*, far ſurpaſſing all other food, even *Mannah* it ſelf, which for its excellency is ſtyled *Angels food*. My Fleſh is meat indeed (*i. e.*) true, ſubſtantial, and real food to ſouls, and choice excellent and incomparable food. Hence obſerve,

Doct. *That what meat and drink is to our Bodies, that, and much more than that, the Fleſh and Blood of Chriſt is to believing ſouls.*

Two

Two things require explication in this point. First? Wherein the resemblance or agreement lies betwixt the Flesh and Blood of Christ, and Meat and Drink. Secondly: Wherein the former transcends and excels the latter.

1. *Query.* Wherein lies the resemblance and agreement between the Flesh and Blood of Christ and material Meat and Drink?

Sol. The agreement is manifest in the following particulars.

First: Meat and Drink is necessary to support Natural life, we cannot live without it. Upon this account bread is call'd the *staff* and *stay* (i. e.) the support of the natural spirits which do as much lean and depend upon it, as a feeble man doth upon his staff *Isa.* 3.1. But yet how necessary soever it be the Flesh and Blood of Christ is more indispensible necessary for the life of our souls, *Joh.* 6, 53. *Except ye eat the Flesh of the Son of man, and drink his Blood, ye have no life in you.* Our souls have more absolute need of peace and pardon by Christ, than our bodies have of meat and Drink. Better our bodies were starved and famished, than our our souls damned & lost for ever.

Secondly: Meat and Drink are ever most sweet and desirable to those that are hungry and thirsty. It is hunger and thirst that gives value and estimation to meat and drink, *Prov.* 27. 7. *To the hungry soul every bitter thing is sweet*; and so it is in our esteem of Christ, *Joh.* 7. 37. *If any man thirst, let him come to me and drink.* When God by illumination and conviction makes men deeply sentible of their miserable lost, and perishing condition, then ten thousand worlds for a Christ. All is but dung and dross in comparison of the excellency of Christ Jesus.

Thirdly: Meat and Drink must undergo

alteration, and loſe its own *form* before it actually nouriſhes the body. The Corn is ground to pieces in the mill, before it be made bread to nouriſh us. And Chriſt muſt be ground betwixt the upper and neither millſtones of the wrath of God, and malice of men, to be made bread for our ſouls. The Prophet ſaith, *Iſa.* 52. 14. *His Viſage is marred more than any mans* He did not look like himſelf, the beauty and glory of Heaven, but the reproach of Men, and deſpiſed of the People. Oh what an alteration did his Incarnation and Sufferings make upon him! *Phil.* 2. 6, 7. *Quantum mutatus ab illo?*

Fourthly: Natural food muſt be received into our bodies, and have a *Natural Union* with them; and Chriſt muſt be received into our ſouls and have a *ſpiritual Union* with them by faith, or elſe we can have no nouriſhment or benefit by him. An empty profeſſion, a meer talkative religion nouriſhes the inner man juſt as much as the ſight of meat, and our commending of it, doth our outward man. It's Chriſt's dwelling in our hearts by faith, *Eph.* 3. 17. our receiving of him, *Joh.* 1. 12. our eating his Fleſh and drinking his blood, *Joh.* 6. 53. (i. e.) the effectual application of Chriſt to our ſouls by faith, that makes us partakers of his benefits.

Fifthly: Meat and drink muſt be taken every day, or elſe natural life will languiſh; and ſpiritual life will never be comfortably maintain'd in us without daily communion with Jeſus Chriſt: If a gracious ſoul neglect or be interrupted in its courſe of duties, and ſtated times of Prayer, it will be quickly diſcernable by the Chriſtian himſelf in the deadneſs of his own heart, and by others alſo, in the barrenneſs of his diſcourſes.

And in these things stands the Analogy and agreement of the Flesh and Blood of Christ with meat and drink.

2. *Query.* The next thing is to open the transcendent excellency of Christs Flesh and Blood, above all other food in the world; and this appears in four particulars.

First: This Flesh and Blood was assumed into the neareſt Union with the second Person in the blessed *Trinity*, and so is not only dignified above all other created Beings, but becomes the *first receptacle* of all grace intended to be communicated through it to the children of men, *Joh.* 1. 14.

Secondly: This Flesh and Blood of Christ was offered up to God as the great Sacrifice for our sins, and Purchase of our peace, *Col.* 1. 20. *Eph.* 5. 2. and so it is of ineſtimable price and value to Believers. The humane Nature was the *Altar* on which it was offered up, and by which it was dignified and sanctified, and made an offering of a sweet smelling savour to God, *Eph.* 5. 2.

Thirdly: This Flesh and Blood of Christ is the great *medium* of conveyance of all blessings and mercies to the souls and bodies of Believers. It lies as a vast pipe at the Fountain-head of blessings, receiving and conveying them from God to men, *Col.* 1. 14. 19.

So then, it being united to the second person and so become the Flesh and Blood of God, it being the Sacrifice offered up to God for Atonement and Remission of sins, and the *medium* of conveying all grace and mercy from God; the Fountain, to the souls and bodies of Believers; how sweet a reliſh must it have upon the palat of faith? Here faith may taſt the sweetneſs

Pardon, a full, free, and final pardon of sin, than which nothing in this world can be sweeter to a sin-burdened conscience.

Here is tasts the incomparable sweetness of *Peace* with God, a peace which passeth understanding; the breach sin made, is by this Sacrifice made up for for ever, *Col.* 1. 20.

Here is tasts the unexpressable sweetness of *acceptation* with God, and an interest in his favour; a mercy which a poor convinced soul would give ten thousand worlds for, were it to be purchased. Yea, here it relisheth all the sweet *Promises* in the Covenant of grace, as confirmed and ratified by this Sacrifice, *Heb.* 9. 5. So that well might he say, My Flesh is meat indeed, and my Blood is drink indeed; the most excellent New Testament food for Believers.

1. *Use of Information.* First: See here the love of a Saviour, that Heavenly *Pelican*, who feeds us with his own Flesh and Blood. You read *Lam.* 4. 10. of pitiful Women who eat the flesh of their own Children; but where have you read of Men or Women that gave their own Flesh and blood for meat and drink to their children? Think on this you that are so loth to crosse and deny your flesh for Christ; he suffered his flesh to be rent, and his Blood set abroach for you; what love like the love of Christ?

Secondly: Learn hence a ground of Content in the lowest and poorest condition allotted to any Believer in this world. It may be some of you live low in the world, you have hard fare, and are abridg'd of many of those sweet comforts in the Creature, which the Enemies of God abound in; but still remember, you have no cause to envy their dainties, and be dissatisfied with your own lot and portion, when not many *Nobles*

or mighty in the world feed as your ſouls do feed, O what a feaſt have you? What dainties do your ſouls taſt by faith, whilſt others do but feed upon Aſhes and Huſks! What is the Fleſh of *Lambs and Calves out of the ſtall* to the Fleſh of Chriſt? *Amos* 6. 4, 5, 6. What is Wine in bowls and the *chief Ointment* to the Blood of Chriſt, and the anointings of his Spirit? O be ſatisfied with your outward lot however God hath caſt it whilſt he hathdealt ſo bountifully withyour ſouls.

Thirdly: Learn hence the neceſſity of Faith in order to the lively-hood and ſubſiſtance of our ſouls. What is a feaſt to him that cannot taſt it? And what is Chriſt to him that cannot believe? That cannot by Faith eat his Fleſh and drink his Blood?

'Tis not the *Preparation* made for ſouls in Chriſt but the *Application* of him by faith, that gives us the ſweetneſs and benefit of him. Faith is the ſouls mouth or Palate? the Unbeliever taſts no ſweetneſs in Chriſt, he can reliſh more ſweetneſs in mony, meat, drink, carnal mirth, or any ſenſual enjoyment than in Chriſt.

Fourthly: How excellent are Goſpel-Ordinances What ſweetneſs is there to be found in them by true Believers? For there Chriſt is prepar'd, and as it were ſerv'd in for them to feed upon. It is your Miniſters work to cook and prepare for you all the week long, and to furniſh for you for a feaſt of fat things. Lo, here's a Table ſpread and furniſhed this day with the coſtlieſt dainties that heaven affords. O prize theſe mercies, ſit not here with flat and wanton appetites, leſt God call to your Enemies and bid them take away.

2. *Uſe of Exhortation.* Is the Fleſh and Blood of Chriſts Meat and Drink indeed? then let [illegible] you Brethren. Fir[illegible]

First: To come to this Table with sharp and hungry appetites. Have you ever tasted that the Lord is gracious? and do you not hunger and thirst to tast it again? Surely *where the carcass is, thither will the Eagles be gather'd*, Matth. 24. 28. There is a two fold appetite. a *dainty*, and an *hungry* appetite; beware of a nice and dainty appetite, that can relish nothing in the most solid and spiritual duties, except the dish be garnisht with flowers of Rhetorick, or the matter serv'd in with art and elegancy. This hath been the great sin of the Professors of this Generation. O Christians, no more of that I paay you. Were you really an hungred and athirst for Christ, you would come to his Ordinances, as famishing men to a feast.

Secondly: To feed heartily upon Christ in every Ordinance, and in every Sacrament especially. O that your souls might hear and answer that invitation this day, *Cant.* 5. 1. *Eat, O Friends, drink, yea drink abundantly, O Beloved.*

For Motives I will only hint these three following.

First; *Christ is the matter of this feast.* God hath prepar'd him for your souls. Is any thing in Heaven or Earth so sweet as Christ Sacrificed is? Do not the *Angels* and Saints in Heaven feast upon him? Surely one drop of Christ's Blood hath more sweetness and excellency in it than the whole Ocean of all Creature comforts.

Secondly; *Don't your graces need it?* Have you not a languishing love, a staggering faith, dull and sluggish desires? Look into your hearts, and see what need there is of strengthning the things that are in you, which are ready to die. O feed upon Christ, that your graces may be revived and strengthened.

Thirdly: *Do you know how many days you are to go in the ſtrength of this meal?* How long it may be ere you ſit again at the Lords Table? Surely even theſe as well as your inferior temporal comforts ſtand upon terms of greateſt uncertainty. Ah Chriſtians! Conſider well the times you live in, the Enemy that ſtands ready to take away the cloath, and remove your ſpiritual food from you. It's ſaid of *Peter Martyr*, that being in *Oxford* when Queen *Mary* came, and hearing the firſt *Maſs-bell* ring, he was ſtruck to the heart, and ſaid, *Hæc una notula omnem meam doctrinam evertit.* This one tinkling Bell overthrows all the labours of my Miniſtry at once.

God grant we may hear none of that Muſick in *England* any more; but it's like to be according to your eſtimation and improvement of Chriſt's precious Ordinances.

Thirdly: *Commend the experienced ſweetneſs of Chriſt to others.* Don't conceal his lovelineſs and excellency. Thus the fair and enamoured ſpouſe charges or adjures others, *Cant.* 5. 9. Be not content to feaſt upon Chriſt alone, whilſt other ſouls are ſtarving, and perhaps the ſouls of your dear natural Relations. Say to them as *David*, Pſal. 34. 8. *O taſte and ſee how good the Lord is.*

Fourthly and laſtly: *See that your appetite to Chriſt be right, and truely ſpiritual.* ſuch an hunger and thirſt, upon which bleſſedneſs is entailed by Promiſe; and you may conclude it ſo, when,

Firſt: It is a *ſharp* and ſtrong appetite, *Pſalm* 42. 1. Let your thoughts run upon Chriſt night and and day, like the deſires of a longing Woman.

Secondly, When 'tis a *Univerſal* appetite, after every thing in Chriſt, his Holineſs as well as his Righteouſneſs; his Commands as well as his promiſes, for he is *altogether lovely*, Cant. 5. 16.

Thirdly:

Thirdly: When 'tis a *continual appetite*; I mean not that the pulse of your desires should keep an even stroke at all times, but that there be real and sincere workings of heart after him always, *Psalm* 119 23.

Fourthly: When 'tis an *industrious appetite*, awakening the soul to the Use of all means and practise of all duties in order to satisfaction, *Psal.* 27. 4. *One thing have I desired of the Lord, and that will I seek after.*

Fifthly and lastly: It's then aright, when 'tis an *insatiable appetite*, never to be allaid with any thing beside Christ, *Psal.* 73. 29. No, nor with Christ himself, till thou comest to the full enjoyment of him in Heaven. The Believer knows, how sweet soever his Communion he shall have with Christ is in this world, yet that Communion he shall have with Christ in Heaven far excels it; there it will be more intimate and immediate, 1 *Cor.* 19. 12. more full and perfect, even to satisfaction, *Psalm* 17. 15. more constant and continued, not suffering such interruptions as it doth here, *Rev.* 21. 25. More pure and unmixed. Here our Corruptions work with our Graces, *Rom.* 7. 21. but there grace shall work alone. In a word, more durable and perpetual: We shall be ever with the Lord, 1 *Thes.* 4. 7. Long therefore to drink that new Wine in the Fathers Kingdom: The Spirit and the Bride say, Come; and let him that heareth say, Come; even so come Lord Jesus, come quickly.

The Eleventh Meditation

UPON

Canticles 8. 6. *Set me as a Seal upon thy heart, as a Seal upon thine arm; for love is ſtrong as death, jealouſie is cruel as the grave; the coals thereof are coals of fire, which hath a moſt vehement flame.*

THis Book is a ſacred *Allegory*, the ſenſe thereof is deep and ſpiritual. Our unacquaintedneſs with ſuch Schemes and figures of ſpeech, together with the want of ſpiritual light and experience, makes it difficult to be underſtood; but the *Allegory* being once unfolded by reaſon of its affinity with the fancy; Truth is more eaſily & affectingly tranſmitted both to the mind and heart.

St. *Auguſtine* aſſigns this reaſon why we are ſo much delighted with *Metaphors* and *Allegories*, becauſe they are ſo much proportioned to our ſenſes, with which our reaſon hath contracted an intimacy and familiarity: And therefore God to accommodate his truth to our capacity, doth as it were embody it in earthly expreſſions, according to that of the ancient *Caballiſts*, *lumen ſupremum nunquam deſcendit ſine indumento*; Heavenly truth never deſcendeth to us without its vail and covering.

The

The words before us are the requeſt of the Spouſe to Jeſus Chriſt, and conſiſt of two parts, viz.

1. Her ſuit, which is earneſt.
2. Her Argument, which is weighty.

1. Her earneſt ſuite or requeſt to Jeſus Chriſt, *Set me as a Seal upon thy heart, as a Seal upon thine Arm.* The *Heart* of Chriſt notes his moſt dear, inward, tender affection; his *Arm* notes his protecting and preſerving care and power: the laſt naturally follows the firſt; what men dearly affect, they tenderly and carefully protect. And by *ſetting her as a Seal upon his Heart* and *Arm*, ſhe means a ſure and a well-confirmed intereſt, both in his love and power; This ſhe would have firmly ſealed and ratified; and that this is her meaning, will plainly appear from

The Argument with which ſhe enforces her requeſt. *For love is ſtrong as death, jealouſie is cruel as the grave*, &c.

By *Jealouſie*, we muſt underſtand her fears and ſuſpicions of coming ſhort of Chriſt and his love? q. d. What if after all I ſhould be deceived? What if Jeſus Chriſt do not love me with a ſpecial love? O theſe fears and ſuſpicions are intolerable torments to her, ſhe cannot bear them; they are cruel as the grave, inſufferable as coals of fire, which have a moſt vehement flame. q. d. Lord, if thou leave me in the midſt of theſe jealouſies of thy love, I ſhall be but a torment to my ſelf: I ſhall live as one upon the rack, or in the flames. Hence the note is.

Doct. *That there is nothing in this world which true Chriſtians more earneſtly deſire, than to be well aſſured and ſatisfied of the love of Jeſus Chriſt to their ſouls.*

In the meditations of this point, two things muſt be inquired into.

1. Why this aſſurance is ſo deſireable.

2. How it may be obtained.

1. Why the aſſurance of the love of Chriſt is ſo deſireable in the eyes of true Chriſtians. And among others, there are two things that eſpecially make it ſo, *viz.*

1. The ſweetneſs of its enjoyment.

2. The difficulty of its attainment.

The Sweetneſs of its enjoyment, which is unexpreſſable and inconceivable; for it is a mercy above all eſtimation. It is,

1. The riches of faith.

2. The reſt and eaſe of the heart.

3. The pleaſure of life.

4. A Cordial at death.

5. A ſweet ſupport in all troubles.

1. It is the very *riches* of *faith*, the moſt pleaſant fruit which grows upon the top branches of faith. The Scripture tells us of an aſſurance of Underſtanding, hope, and faith: All theſe graces are precious in themſelves, but the aſſurance of each of them is the moſt ſweet and pleaſant part. Knowledge above knowledge, is the full aſſurance of Knowledge. Hope above hope is the full aſſurance of Hope: and faith above faith is the full aſſurance of Faith. The leaſt and loweſt act of ſaving faith is precious, and above all value; what then muſt the higheſt and moſt excellent acts of faith be? Certainly, there is a ſweetneſs in the aſſurance of faith, that few men have the priveledge to taſte; and they that do, can find no words able to expreſs it to anothers Underſtanding. The weakeſt Chriſtian is exalted above

above other men, but the assured Christian hath a preference before all other Christians.

2. It is *hearts ease*, the very Sabbath and sweet repose of the soul. Thousands of poor Christians would part with all they possess in this world, to enjoy it, but it flies from them. The life that most of them live, is a life betwixt hopes and fears; their interest in Christ is very doubtful to them. Sometimes they are encouraged from sensible workings of grace then all is dashed again, by the contrary stirrings and workings of their own corruptions. Now the Sun shines out clear; by and by the Heavens are overcast and clouded again; But the assured Christian is at rest from those tormenting fears and jealousies, which my Text speaks of, that are as cruel as the grave, and as insufferable as coals of fire in a mans bosom. He can take Christ into the arms of faith, and say, *My Beloved is mine, and I am his.* Return to thy rest, O my soul, for the Lord hath dealt bountifully with thee.

3. It is the *pleasure of life*; yea, the most rational, pure, and transporting pleasure. What is life without pleasure? And what pleasure is there in the world comparable to this pleasure? For let the sealed and assured Believer *consider*, and compare, and he must needs find a joy and pleasure beyond the joy of the whole Earth. If he consider well what he is assured of, it is no common mercy, but Christ himself, and his love; a mercy incomprehensible by Men or Angels, *Eph.* 3. 19. Put Christ into the sensible possession of a Believer, and joy is no more under his command for that time; he can no more refuse to rejoyce, than he that is tickled can forbear to laugh; and especially when his thoughts are exercised in *comparing* states and conditions, either his own with other mens, or his own now with what

it was, and what it ſhall be. To think with thy ſelf thus, I ma aſſured of Chriſt and his love my intereſt in him is ſealed; but this is a mercy few enjoy beſides me. There be millions of ſouls of equal value with mine by nature, that ſhall never enjoy ſuch a mercy as this. Yea, the time was when I my ſelf was far from it, in my unregenerate eſtate. Lord how is it I had not then been ſealed to Damnation? O, 'tis well with me for the preſent, that I can call Chriſt my own; and yet it will be better and better. My condition will mend every day. I am now *in Chriſt*, and it is but a little while before I ſhall be with Chriſt & arrive at the full ſatisfaction of my very heart. O, what pleaſure doth every glance backward or forward give to the ſealed ſoul?

4. It is a *Cordial in death*, and there is none like it. This will make the ſoul triumph over the grave, take death chearfully by the cold hand welcome its grim Meſſengers, and long to be gone, and be with Chriſt. Dark and doubting Chriſtians may indeed ſhrink back from it, and be afraid of the exchange; but the aſſured ſoul longs to be gone, and needs patience to live, as other men do to die. When one was asked if he were willing to die, his anſwer was, *Illius eſt nolle mori, qui nolit ire ad Chriſtum.* Let him be loth to die, that is loth to go to Chriſt. The Sugar of aſſurance ſweetens the bitter cup of death&, makes it delectable to a Beleivers reliſh.

5. In a word, it is *a ſweet ſupport in all the troubles* and afflictions on this ſide the grave. Let the aſſured ſoul be caſt into what condition the Lord pleaſes, be it upon a bed of ſickneſs; yet this gives his ſoul ſuch ſupport and comfort, that he ſhall not ſay, I am ſick; ſin being forgiven, the ſoul is well, when the body is in pain,

Iſaiah

Isaiah 33. 24. Let him be cast into a *prison*, here's that will turn a Prison into a Paradise, *Acts* 5. 41. Let him be pincht with outward want, this will supply all, *As having nothing and yet possessing all things*, 2 Cor. 6. 10. thus you see how desirable it is for its own excellency.

2. And as it is desirable for the sweetness of its own enjoyment, so also from the *difficulty of its attainment*; all excellencies are lockt up under many difficulties; but none like this; it is indeed easie to presume as interest in Christ, and cheat a mans own soul with a dream and fancy of our own Creation; but sure it's hard to get a sealed clear title to Christ and his benefits; and there be among others three things that make it difficult.

(1.) The corruptions that remain, and daily work in the best hearts, these are evermore puzling and scareing the poor soul with fears and doubts about its condition. Grace teacheth men due severity to themselves, and fear of their own deceitfulness makes them think no hearts are like their hearts, especially whilst they compare other mens outside with their own inside, as generally they do. O, how do our own corruptions every moment raise mists and clouds, that it is a wonder we ever should have one clear beam of assurance shining into such hearts as our hearts are.

(2.) The multitudes of mistakes and cheats that are frequently committed and found in this matter, makes upright hearts the more suspicious and doubtful of their own conditions. O, when they read *Matth.* 7. 22. that many will say to Christ in that day, *Lord, we have Prophesied in thy Name*, &c. It scares them lest they also be deceived.

(3.) The grand importance of the matter makes poor souls fearful of concluding certainly about

it. O, when a man conſiders that the whole weight of his eternal happineſs or miſery depends upon the reſolution of theſe Queſtions: Am I in Chriſt? or am I not? It will make him tremble to determine. In a word, aſſurance is not in our power, or at our command. There be many holy, humble, diligent, and longing ſouls, to whom is denied. It is arbitrarily diſpenſed by the pleaſure of the ſpirit, to whom he will, and ſuch favours are rare even among true believers, the more therefore is it to be valued and deſired by all, as the Spouſe doth in this place: And ſo much to the firſt thing; upon what account the aſſurance of Chriſts love is ſo deſirable in the eyes of Chriſtians.

2. In the laſt place, let us conder how this mercy which is ſo deſirable, may be obtained; & this is our proper work & buſineſs at thistime.

You are now come to a ſealing Ordinance, inſtituted on purpoſe for this noble End and Uſe. O, that we could pray and plead for it as the Spouſe here doth! *Set me as a Seal upon thine heart, a ſeal upon thine arm, for love is ſtrong as death, jealouſie is cruel as the grave*, &c. Now in order to the attainment of this moſt deſirable mercy, take a few neceſſary hints of your preſent work and duty in the following directions.

1. *Direction.* Would you be well ſecured of Chriſts love to you, and that you are ſet as a ſeal upon his heart? then exerciſe and manifeſt more love to Chriſt, and let him be much upon your hearts. If it be clear to you, that you have true love to Jeſus Chriſt, you need not at all to doubt, but you are in his heart and in his love. *I love them that love me*, Proverbs 1. 17. And ſurely you have now before you the greateſt motive in the world, to inflame your love to Jeſus Chriſt.

Behold

Behold him as he is here repreſented to you, wounded for your iniquities, yea, ſacrificed to the wrath of God for your Peace, Pardon, and Salvation. O, what manner of love is this? Behold how he loved thee! If Chriſt's love draw forth thine, it will ſo far clear thy intereſt in his love, as it ſhall engage thy heart in love to him.

2. *Direction.* But ſeeing the activity of your love will be according to the activity of your faith, therefore in the next place I adviſe you to make it the main work and buſineſs of this hour to exerciſe your faith upon Jeſus Chriſt; ſet your ſelves this day to believe; the more ſtrong the direct acts of your faith ſhall be, the more clear and comfortable its reflex acts are like to be. There are three diſtinct offices or imployments for your faith at this Table, *viz.* 1. To realize. 2. To apply. 3. To infer from the ſufferings of Jeſus Chriſt.

(1.) Realize the ſufferings of Chriſt for you, and behold them here repreſented in a true glaſs to the eye of faith: See you that Bread broken, and that Wine poured out? As ſure as this is ſo, Jeſus Chriſt endured the Croſs, ſuffer'd the Wrath of the great and terrible God in his Soul, and in his Body upon the curſed Tree, for and in the room of poor Condemned Sinners. Your Faith for the one hath as much, yea, more certainty, than your ſenſe hath for the other. *This is a faithful ſaying, and worthy of all acceptation, that Jeſus Chriſt came into the world to ſave Sinners,* 1 Tim. 1. 15. and without controverſie, great is the myſtery of Godlineſs, God was manifeſt in the fleſh, &c. 1. Tim. 3. 16.

2. Apply the ſufferings of Chriſt this day to thine own ſoul. Believe all this to be done & ſuffered in thy room, and for thy ſake. He offered not this Sacrifice for his own ſins, but ours, *Iſaiah* 53. 9. *Heb.* 7. 27. He was Incarnate for you, *Iſa.* 9. 6. *For us a Child is born; to us a Son is given.* His death was for you, and in your ſtead, *Gal.* 3. 13. *He was made a curſe for us*; and when he roſe from the dead *he roſe for our juſtification*, Romans 4. 25. and now he is in glory at the right hand of God, he is there for us, *Heb.* 7. 25. *He ever lives to make Interceſſion for us*: It was the pride, paſſion, earthlineſs, and unbelief of thy heart which Jeſus Chriſt groaned, bled, and died to procure a pardon for.

3. Infer from the ſufferings of Chriſt thoſe concluſions of faith that tend to aſſurance. As thus, Did Chriſt die for me when I was an Enemy? then ſurely being reconciled, I ſhall be ſaved by his life, *Romans* 5. 10. Again, Is Chriſt dead for me? then I ſhall never die eternally: Nothing ſhall ſeperate me from the love of God, it is Chriſt that died, *Romans* 8. 34.

3. *Direction* Mourn over all thoſe ſins that cauſe the Lord to hide his Face from your ſouls. Have you grieved the Spirit by your ſin? O, be grieved for it this day at your very hearts; cover the Table of the Lord with tears, Look upon him whom you have pierced, and mourn as for an only Son. Though there be no *merit*, yet there is much *mercy* in a broken heart for ſin; and there is no ſuch advantage to get your hearts broken as this is which is now before you. When the ſhower of Repentance is fallen, the Heavens over thee may be clear, and the Sun ſhine out in its brightneſs upon thy ſoul.

4. *Direction* In a word, pour out thy ſoul to God in hearty deſires for a ſealed & clear intereſt in his love this day; tell him it is a mercy thou valueſt above life, *Thy favour is better than life*, Pſalm 63. 3. Tell him, thou art not able to live with the jealouſies and ſuſpicions of his love; thou art but a torment to thy ſelf, whilſt thy intereſt in his love abides under a cloud. Beſeech him to pity thy poor afflicted ſoul, which hath lain down and riſen ſo long with theſe fears and tremblings, and been a ſtranger to comfort for ſo many days. Tell him how weak thy hands have been, and ſtill are in duties of obedience, for want of this ſtrength and encouragement. Engage thy ſoul to him this day to be more active, chearful, and fruitful in his ſervice, if it will pleaſe him now to free thee from thoſe fears and doubts that have clogg'd thee in all thy former duties. O, cry unto him in the words, and with the deep ſenſe of the Spouſe in this Text. Set me as a ſeal upon thy heart, which hath a moſt vehement heat, as a ſeal upon thine arm, for love is ſtrong as death, jealouſie is cruel as the grave, the coals thereof are coals of fire, *&c.*

The

The Twelfth Meditation.

UPON

Epheſians 3. 19. —— *And to know the love of Chriſt which paſſeth knowledge.*

THE knowledge of Chriſt, and of his love, is deſervedly in this place ſet down among the *deſiderata Chriſtianorum*, the moſt deſirable enjoyments of Believers in this world. This love of Chriſt had centred the Apoſtles heart; he was ſwallowed up in the meditation and admiration of it, and would have all hearts inflamed and affected with it, as his was.

Some think the Apoſtle ſpeaks *Extatically* in this place, and knows not how to make the parts of his Diſcourſe conſiſtent with each other, when he puts them upon endeavours to know that love of Chriſt, which himſelf confeſſes to paſs knowledge.

But though his heart was raviſhed with the love of Chriſt, yet there is no contradiction or inconſiſtency in his diſcourſe. He doth earneſtly deſire for the *Epheſians*, that they may know the love of Chriſt, *i. e.* that they might experimentally know his love, which paſſeth knowledge; that is, as ſome expound it, all other kinds of knowledge, yea, and all knowledge of Chriſt which is not practical and experimental

Or.

Or thus, Labour to get the clearest and fullest *apprehensive* knowledge of Christ and his love, that is attainable in this world, though you cannot arrive to a perfect *comprehensive* knowledge of either. *Mens humana hoc & capit, & non capit; atque in eo capit, quod rapitur in admirationem,* as others reconcile it. The note from it is,

Doct. *That the love of Christ surpasses and transcends the knowledge of the most illuminated Believers.*

The love of Christ is too deep for any created understanding to fathom, 'tis unsearchable love, and it is so in divers respects.

First, It is unsearchable in respect of its *antiquity.* No Understanding of man can trace it back to its first spring; it flows from one eternity to another: We receive the fruits and effects of it now; but O, how ancient is that root that bears them! He loved us before this world was made, and will continue so to do, when it shall be reduced into ashes; It is said, *Proverbs* 8. 30, 31. *When he gave the Sea his decree, when he appointed the Foundations of the Earth, then was I by him, as one brought up with him, and I was daily his delight, rejoycing always before him, rejoycing in the habitable parts of his Earth, and my delights were with the Sons of men.*

2. The *freeness* of the love of Christ passes knowledge. No man knows nor can any words express how free the love of Christ to his People is: It is said *Isa.* 55. 8. *My thoughts are not your thoughts.* The meaning is, My Grace, Mercy, and Love to you is one thing, as it is in my thoughts, and quite another thing when it comes into your thoughts. In my thoughts it is like it self, free, rich, and unchangeable; but in your thoughts it is limited and narrowed pincht in within

within your ſtreight and narrow conceptions; that it is not like it ſelf, but altered according to the model and platform of Creatures, according to which, you draw it in your minds. Alas, we do but alter and ſpoil his love, when we think there is any thing in us, or done by us, that can be a motive, inducement, or recompence to it. His love is ſo free, that it pitched it ſelf upon us, before we had any lovelineſs in us at all. *When we were in our Blood, he ſaid unto us, Live; and that was the time of love*, it did not ſtay till we had our Ornaments upon us, but embraced us in our Blood, in our moſt loathſome ſtate; and of ſeaſons that is the ſeaſon of love, the choſen time of love, *Ezek.* 16. 7, 8. Chriſt loved us not upon the account of any foreſeen excellency in us, or upon any expectation of recompence from us: Nay, he loved us not only without, but againſt our deſerts. Nothing in nature is found ſo free as the love of Chriſt is; our thoughts therefore of this love going beyond all examples and inſtances that are found among men, quickly loſe themſelves in an immenſe Ocean of free grace, where they can find neither bank nor bottom.

The *bounty* and *liberality* of the love of Chriſt to his people, paſſeth knowledge. Who can number or value the fruits of his love? They are more than the Sands upon the Sea-ſhore. It would weary the arm of an *Angel* to write down the thouſandth part of the effects of his love, which come to the ſhare of any particular Chriſtian in this world. Who can tell how many ſins it pardons? *The free gift is of many offences unto Juſtification.* Romans 5. 16. How many dangers it prevents, or how many wants it ſupplies? This we know, that of his fulneſs, we all receive grace for grace, *Joh.* 1. 16. But how full of grace

Chriſt

Christ is, and how many mercies have, and shall flow to us out of that Fountain of love, this is unknown to men, to the best, wisest, and most observant men. O! if the records of the mercies of our lives were or could be gathered and kept. what vast volumes would they swell to; Tis true indeed, you have the total sum given you in 1 *Cor.* 3. 22. *All are yours*, but it is such a number as no man can number.

The *Constancy* of Christ's love to his People passeth knowledge: No length of time no distance of place, no change of condition, either with him, or us, can possibly make any alteration of his affections to towards us. He is the same yesterday, to day, and for ever, *Heb.* 13. 8. It is noted also also by by the *Evangelist*, Joh. 13. 1. *That having loved his own which were in the world, he loved them to the end.* 'Tis true his condition is altered, he is no more in this world conversing with his People, as he did once in the days of his Flesh: He is now at the right hand of God in the highest glory; but yet his heart is the same that ever it was, for love and tenderness to his People. Our conditions also are often altered in this world, but his love suffers no alteration. Yea, which is much more admirable, we do many things daily that grieve him, and offend him, yet he takes not away his loving kindness from us, nor suffers his faithfulness to fail. We pour out so much cold water of unkindness and provocation as is enough to cool and quench any love in the world, except His love; but notwithstanding all, he continues unchangeable in love to us. This *Peter* found, notwithstanding that great offence of his: No sooner was the LORD risen from the dead, but he greets him in the style of his former love and

ancient reſpect, *Go tell the Diſciples, and tell* Peter.

So then, the love of Chriſt is a love tranſcending all Creature-love, and humane Underſtanding. We read in *Romans* 5. 7. 8. *That peradventure, for a good man, ſome would even dare to die*; But we never find where any beſide Jeſus Chriſt would lay down his life for Enemies. It is recorded as an unparallel'd inſtance of love in *Damon* and *Pithias*, the two *Sicilian Philoſophers*, that each had courage enough to die for his friend; one of them being condemned to die by the *Tyrant*, and deſiring to give the laſt farewel to his family, his Friend went into priſon for him, as his Surety to die for him, if he returned not at the appointed time; but he did not die; yea, he had ſuch a confidence in his friend, that he would not ſuffer him by default to die for him; and if he had, yet he had died for his Friend: But ſuch was the love of Chriſt, that it did not only put him under a danger of death, but put him actually unto death; yea, the worſt of deaths, & that for his Enemies. O what manner of love is this! We read of the love that *Jacob* had for *Rachel*, and how he endured both the cold of Winter, and heat of Summer for her ſake: But what is this to the love of Jeſus, who for us endured the heat of God's Wrath? Beſide, ſhe was beautiful, but we unlovely. *David* wiſh'd for *Abſolom* his Son, *Would God I had died for thee.* But it was but a wiſh, and had it come to the proof, *David* would have ſhrinkt from death, for all the affection he bare his beautiful Son. But Chriſt actually gave his life for us, and did not only wiſh he had done it. O love tranſcending the love of Creatures; yea, and ſurmounting all Creature-knowledge. *The Uſes follow.*

1. *Uſe*, If the love of Chriſt paſs knowledge

O!

O! then admire it; yea live and die in the wonder & admiration of the love of Christ. As it is a sign of great weakness to admire small and common things, so it speaks great stupidity not to be affected with great and unusual things. O Christian if thou be one that converseſt with the thoughts of this love, thou canſt not but admire it; and the more thou ſtudieſt, the more ſtill wilt thou be aſtoniſhed at it. And among the many Wonders that will appear in the love of Chriſt, theſe two will moſt of all affect thee, *viz.*

1. That ever it picht at firſt on thee.

2. That it is not by ſo many ſins quencht towards thee.

(1.) 'Tis admirable that ever the love of Chriſt picht at firſt upon thee; for are there not millions in the world of ſweeter tempers, and better conſtitutions than thy ſelf, whom it hath paſt by, and yet imbraced thee? *Lord* (ſaid the Diſciples) *how is it that thou wilt manifeſt thy ſelf unto us, and not unto the world?* Joh. 14. 22. Surely he did not ſet his love upon thee, nor chuſe thee, becauſe thou waſt better than others, but becauſe he loved thee.

(2.) It is admirable that his love to thee is not extinguiſhed by ſo many ſins as thou haſt committed againſt him. Lay thy hand, Chriſtian, this day, upon thy heart, and be-think thy ſelf how many have been the provocations, wrongs, and diſhonours thou haſt been guilty of againſt thy God, and that ſince he called thee by his grace and ſet his love upon thee: What, and yet love thee ſtill! Yea, notwithſtanding all, he is ſtill thy God, and loves thee with an Unchangable love. O! with how many Notwithſtandings is his love continue to thy ſoul? All this is juſt matter of admiration and wonder for ever.

3. Is

3. Is the love of Christ past knowledge? an unsearchable love? then learn whence and why it is that the souls of Believers never are, nor can be tired in beholding & enjoying Jesus Christ. We use to say, one thing is tiresome; and it is very true, if it be an earthly thing, it will be so, how sweet or excellent soever it seems at first; and the reason is, because the best Creature-enjoyment is but a shallow thing, and a few thoughts will sound it to the bottom; and there being no supply of new matter to feed the hungry soul upon, it is quickly fated and cloyed with the repetition of the same thing over and over; but it is far otherwise in Christ; for though he be but one, yet in that one thing all things are virtually & eminently contained, so that every day he seems a new Christ for sweetness, & yet is the same Christ still. And in Heaven the Redeemed shall view him with as much wonder, & love him with as much ardour after millions of years, as they did at their first sight of him. O! there is no bottom in the love of Christ? it passeth knowledge.

4. In a word, bestow your best and chiefest love upon Christ, whose love to you passeth all knowledge. Let no creature be loved equally with Christ, but as his love to you passeth all creature love; so let yours to him be a matchless love.

Believer, Christ loves thee with an unsearchable love, he loves thee more than the dearest friend that is, as thine own soul loves thee. He loves thee more than thou loveſt thy Child, or the Wife of thy bosom, more than thy soul loves thy body, with which it is so intimately united: And will thou content thy self with such poor, narrow, remiss affections to Jesus Christ. O look upon him this day in his red Garments, behold him in the strength of his love, breaking through the curse of the Law, the wrath of God, the Agonies of death to bring home the fruits of his eternal love to thy soul, And whilst thou art beholding and musing upon it, let thy heart melt thy eyes drop, and thy very soul cry out: Behold how he loved me! Blessed be God for Jesus Christ.

A Familiar Conference between a *Minister* and a doubting *Christian*, concerning the Sacrament of the *Lords Supper*.

Christian.

SIR, If it may be no intterruption to your Studies, I would be glad to be resolved of several Doubts that arise in my mind about receiving the blessed Sacrament of the *Lord's Supper*.

'*Minister*, I shall be very glad to contribute any thing for removing those Scruples, which may disturb you upon that account therefore pray go on.

Christian. Sir, I have heard many Sermons and read several Discourses, which do much urge, and declare the necessity of communicating in his blessed Ordinance, and yet I durst never presume to joyn therein.

'*Minist.* Have you then lived hitherto in the neglect of this important Duty.

Christ. To speak freely Sir, I never yet did Communicate therein all my life, because I have much questioned whether I were worthy to receive that blessed and Holy Seal, to the glory of God, and my own Edification and Comfort; since I never truly understood the Institution, Nature, Administration, and ends of it, nor the

Qualifications of those who are to be Partakers thereof, according to the appointment of Jesus Christ.

'*Minist.* Well then I hope if these things be 'plainly opened to you, it may much conduce to 'satisfie your Scruples.

Christ. Sir I shall receive your Instructions with thankfulness, and if my heart deceive me not I shall rejoyce in the Light and Knowledge that I may gain thereby.

'*Minist.* Let us then, first inquire into the 'Qualifications of a sincere Christian in gene-'ral. And secondly, of the Qualifications of 'such Christians as are meet to partake of the 'Lords Supper, for they are distinct, and some-'times seperate.

Christ. I hope in doing this, you will much help me to judge of my present State and Condition Godward. And now in the first place, pray inform me how I may know if I am a sincere Christian.

'*Minist.* All true Believers, among other Gra-'ces, have such a knowledge of God in Christ 'as works by love, and stirs up in them an ear-'nest study of the will of God, and a sincere 'endevour to live in the Faith, knowledge, and 'practise of it.

Christ. Sir, I cannot boast of my knowledge yet by the grace of God shewed to me, those Conceptions which I have of God in Christ have I hope, so far prevailed upon me, that to live in the Knowledge, Love, and enjoyment of him, and to have my All devoted to his will and praise, is is all the Heaven that I desire in the World, and a great part of that which I hope for in the World to come.

'*Minist.* These are good signs of a real and

'nevv

newed change in your soul, and so doubtless have wrought good dispositions in you, of which you have had evidence in your heart, and have made it appear in your Life and Actions.

Christ. I would be loth to flatter my self, but t I hope that I find some delight in the Word God, both read and preached; and do seriusly meditate thereon, that I may *grow in Grace, d in the Knowledge of Jesus Christ our Lord.* And o' I am sometimes tempted with vile and vain houghts, yet I endeavour to stifle them and my eart rises against them. I thank God I strive to sist the first motions to sin, and avoid all occaoni of evil, and am never more uneasie then hen when I happen into the company of Proane and ill People, having an hatred to lying, bsence and filthy Discourses, Swearing, Cursing, d all dishonourable Reflextions upon God and odliness. I make conscience of taking up a lander against my Neighbour; and to be just, d to do good to all according to my ability; d to walk in all the Commandments of the ord blameless.

Minist. If these be the fruits and effects of your faith, it is not a dead faith, yet we must not rest upon our own works, or righteousness for Justification, merit, or satisfaction, because it will be derogatory to the merits and righteousness of Jesus Christ, and dangerous to our own Souls.

Christ. Sir I know right well, that there is no stification but by the Blood of Jesus, neither re I trust to my own righteousness but to his ly, for the pardon and remission of my sins, nd if by Grace I am inabled to bring forth any it meet for a Gospel Faith, Repentance, and

Love, these I bless God for, as a part of my duty and happiness, and desire to look on them as proofs of Faith (if they are worthy to be such) and no otherwise.

'*Minist.* This is well. But do you find your 'soul always in a good frame and temper without haltings, slips, or excursions.

Christ. Sir, I dare not say I do, for I must with sorrow acknowledge, that at some times my thoughts are polluted, my words unsavoury, without edification, my actions not adorning the Doctrine of the Gospel, and God my Saviour, but such as I may fear may prove a grief, and snare to others. My spiritual relish of God's Word is very insipid, and its authority not so sensibly powerful, so that I am unready to any thing that is good, even like a dead man, as if my Religion had no life nor soul in it.

'*Minist.* Well but when you thus fall into 'sin, or fail in your duty, what do you think of 'your self and ways? How are you affected 'therewith.

Christ. When I am in this deplorable Condition my Soul is much disturbed, my joy and peace of conscience are gone; but when I am a little roused out of this sinful Lythargy, my heart is then melted with sorrow for my folly and miscarriages, and I address my self to God with the greatest fear and shame, humbly imploring him to renew a right Spirit within me.

'*Minist.* Well friend, if your Conscience con'firms what your tongue has utter'd, you have 'expresst enough to evidence the sincerity of your 'Obedience to God, and that you are a sound 'Believer, and a sincere Convert. And I hope 'you have faith also in Jesus Christ the Medi-

tor without a due respect to whom our Faith and good Affections will not deserve the name of being truly Evangelical and saving.

Christ. Through Grace, I desire to acknowledge and imbrace the Lord Jesus Christ, upon the Terms on which he is offered in the Gospel, to live all his Doctrines as my Teacher & Guide to trust and depend upon him as the High Priest of our Profession, who makes attonement by his Sacrifice and Intercession. And I desire to submit to his Government as Lord &K. of his Church.

Minist. These are very considerable attainments, and include the substance of saving Faith. But are you sensible how you arrived to this good disposition and frame of mind? Do you imagine it was natural to you, or the Result of the Improvement of your natural Reason, Powers, or Faculties?

Christ. Oh Sir, I dare by no means ascribe that to Nature, which is only the effect of divine Grace. If I have any measure of sanctification it is only by the gift & Grace of God; for I have had too much experience, that by nature I am alive to Vanity & Sin, but dead & lifeless to God & to all real goodness, that I am darkness; folly possesseth my Soul; I am at enmity with God; and altogether unable to will, or to do what is pleasing in his eyes; having a great contrariety in my heart to the way of Salvation proposed in the Gospel of Christ.

Minist. And have you taken up strong resolutions, that by the help of God, and the assistance of his blessed Spirit, you will endevour to Persevere in the Faith and Practise which you have now declared, to your lives end.

Christian. Sir, there is nothing that I more dread then Apostatizing, or relaxing in my duty and Profession, and that I should have a back

liding heart from the Lord; and I earnestly watch and pray against every symptom and degree thereof.

'*Minist.* Do you think that by your own 'strength and ability, you have power to per'severe and continue in the Faith, and obedience 'of the Gospel, against the many Temptations 'and Corruptions that assault us, and the lamenta'ble miscarriages of those who seem'd Pillars 'in the House of God.

Christ. I have no confidence in my own ability Sir, I assure you, but do wholy rely on the Rock that is higher than I, even upon him who hath promised, That he will perfect a good Work begun to the day of CHRIST. I rely upon him who is the Author, and Finisher of our Faith, I beg his holy Spirit to instruct, guide, assist, and comfort me. And I earnestly desire and purpose, (by the grace of God) to expect those Aids in a constant and universal attendance upon God in his Ordinances, with an honest, humble, and believing Heart.

'*Minist.* These are all plain Evidences of the 'saving Grace of God, which I Beseech the 'Lord may always continue and grow in your 'heart; that so you may have a full assurance 'of his Love, who hath dealt so graciously with 'you.

Christ. The Lord grant that in the sense of his Love to my Soul I may walk worthy of his Grace. And now Sir, by what has been said do you think I may presume to feed on Jesus Christ at his Table, and receive that blessed Seal of my Redeemers Love.

'*Minist.* You know I told you, that a man 'may be a true Christian, and yet may 'not be fit to partake of this Holy Ordinance.

'Becau-

'Because he may believe unto Salvation, and 'yet be so ignorant of this Mystery as not to be 'able to make a due application of it to his 'own Soul.

Christ. Ah Sir, I would willingly be informed what is necessary to be done by a sound Believer in order to the partaking of this blessed Ordinance.

'*Minist.* First he must consider that the Elements and matter of this Ordinance are not 'common Bread and Wine after Consecration, 'but set apart to Holy Use, and so to be received with an Holy Understanding and Fear. 'And therefore the *Corinthians* were blamed by 'the Apostle for their Ignorance and Irreverence, '1 *Cor.* 11. Again, That these Elements so 'blessed and set apart by Christs appointment, 'do represent a Crucified Redeemer, and we are 'to partake of them with love, as a Memorial 'of his Death; and with Faith, as the Seal of 'the Promise, and the means appointed by God, 'to convey the benefits of Christ Crucified to the 'Soul.

Christ. Sir, These considerations raise up my desires to come to the Lords Table, which I hope to be a partaker of with the same Sentiments that you have now lay'd before me, and that I shall feast mine eyes on that lovely Object, which is so full of Love, and that my Eye will so deeply affect my heart toward my Holy Redeemer, that I may meett with my blessed Lord in all the ways of his appointment.

'*Minist.* Again, you ought to set your soul 'upon self Examination, that so you may be sensible of your wants and defects, and come to 'Christ for a supply of the Graces of his Holy 'Spirit; That you may exercise Faith, Love,

'Repentance, and all other Graces, with such
'warmth and vigor, that Jesus Christ may de
'light in you, and you in him, and there may
'be a mutual and joyful renewing of your Cove
'nant of Love and Obedience to your blessed
'Saviour.

Christ. Sir, we cannot suppose that there should
be the actings and exercises of Grace, where
the Habits are wanting, no more than their can
be motion without Life; But it is usually said
that the Holy Sacrament is a quickning, cherish
ing, comforting, and confirming Ordinance.

Minist. No doubt but the worthy prepared
'Receivers of this blessed Banquet, have by a
'due participation, found their Love inflamed,
'their Faith strengthned, their Obedience con
'firmed, their Humility increased, so that they
'have appeared vile in their own Sight, and
'have had an utter detestation of all sin, and
'an earnest expectation and desire after the glo
'rious appearance of their blessed Lord and
'Redeemer.

Christ. Sir, since the benefits and blessings are so
great, it makes me the more earnestly long to
be a Communicant in these sacred Mysteries.

'*Minist.* It is the duty of all Christ's Mini
'sters to give the Sacramental Bread of Life, and
'and the Cup of Consolation, to those who hun
'ger and thirst after Jesus Christ & his Righteous
'ness and Kingdom. And now I have told you
'your duty, I shall be willing to declare to
'you the nature and the circumstances of this
'blessed Ordinance.

Christ. Sir, I must confess I am not so well in
instructed herein, and if I may not be too trou
blesome, would be very glad to understand what
this Holy Ordinance is, and why it is called a
Sacrament.

Minist.

'*Minist.* It a seal of the Covenant of God in Christ, wherein by certain outward Signs instituted by our Saviour, Christ with all his benefits are signified, conveyed, and sealed to the worthy Receiver. The word Sacrament hath been anciently used both to signifie Baptism and the Supper of the Lord, and was taken up by the ancient Fathers from the Oath by which the Roman Souldiers were sworn to their duty, and were not admitted to be Souldiers, till they had solemnly taken that Oath or Sacrament. It is also called by several other names in Scripture, namely, breaking of Bread. *Acts* 2. 42. The Lord's Table. 1 *Cor.* 10. 21. The Communion. 1 *Cor.* 10. 16.

Christ. Pray Sir, how many Sacraments were instituted under the New Testament, and by whose authority were they appointed.

'*Minist.* There are only two, Baptism and the Lord's Supper; and they were ordained by the Sole and immediate Authority of Jesus Christ; and those other five which the Papists have added, and called by that name, As Order, or Ordaining of Priests, Penance, Marriage, Confirmation, and extream Unction, or Anointing at the hour of Death, all these were neither immediately instituted by Christ, nor have the proper ends of a Sacrament.

Christ. What are the Elements to be used in the Sacrament of the Lord's Supper.

'*Minist.* Bread and Wine, and no other. *Luke* 22. 19. 20. And all Communicants are to receive both of them, notwithstanding the bold and sacrilegious practise of the Papists, who give the People, the Bread, or Wafer only, none but the Priest receiving both the Bread and Wine. And this without any sound rea-

" ſon or Scripture warrant, and they may as well " corrupt, totally aboliſh, or add to any of the " Ordinances and Inſtitutions of Chriſt Jeſus, as " preſume to do this.

Chriſt. What reſemblance or congruity is there between Bread and Wine, the ſigns, and what is ſignified by them in the Lord's Supper.

" *Miniſt.* Bread is ſo neceſſary that it is often " put for all kind of Food, and neceſſaries; and " the leaſt Morſel of it, is compleatly Bread. " Thus Chriſt is food and all neceſſarys to the " Soul, and every worthy Communicant receives " whole and compleat Chriſt. And as Corn is " not Bread till it be bruiſed or ground, ſo Jeſus " Chriſt had not been food for us, if he had " not been bruiſed with wounds, and ſorrow. " And as Bread is the common Food of all Peo- " ple, ſo it is Jeſus Chriſt of all real Chriſtians. " Again, as Bread being a ſolid Body, may proper- " ly denote the Body of Chriſt, ſo Wine being " liquid may repreſent his Blood. And as Wine " is preſſed from the Grape, ſo the Blood of Je- " ſus was forced out by his Agony, and the " Wounds of the Croſs.

Chriſt. May not the Bread and Wine at our common Tables ſignifie the ſame thing?

" *Miniſt.* No, becauſe this is ſolemnly ſet apart, " and conſecrated to Sacramental uſe, by Pray- " er and Bleſſing, and by applying the words our " dear Redeemer uſed in the Inſtitution of this " Ordinance.

Chriſt. Is not the Bread and Wine after Conſecration tranſubſtantiated, or transformed from the ſubſtance of Bread and Wine, into the real ſubſtance and Eſſence of the Body and Blood of our Saviour; ſince Chriſt's own Words are, *This is my Body*, &c. *This is my Blood*, &c.

" *Miniſt.*

'*Minist.* No, by no means. This being a Popish Error, attended with many absurdites and idolatrous Practices. But it is the Body and Blood of Christ in the sense that Christ spake it, but he did not say, This is no longer Bread in substance, but the very substance of my Body. And such Phrases are often used in Scripture, and yet not always to be taken in a strict sense, no more then *that Rock was Christ*, and, *I am the true Vine, the Door, the Shepherd*, &c. Moreover Christ intended it for a Sacrament, that is a sign of what it represents; now it cannot be the real Body of Christ, and the sign of it also. Again, our senses, of seeing smelling and tasting, assure us that it is Bread and Wine, and no way substautially changed after the words of Consecration. And if we must deny our senses in this, we may as well doubt whether these words, *This is my Body*, &c. be recorded in Holy Scripture, tho' we see them there.

Christ. If the Bread and Wine be not the Body & Blood of Christ really and substantially, how then doth the true Believer in receiving, eating and drinking them, receive, eat and drink the Body and Blood of Christ.

Minist. By receiving those Elements so consecrated as signs, seals, and conveyances of Christ and his benefits to the soul; and a true Christian hath them conveyed to him thereby, as really as a writing under hand, Seal and Witnesses can convey Lands or other benefits, which are not really in the Writings themselves.

Christ. What are the Actions of the Minister in administring this Ordinance.

'*Minist.* After blessing the Bread he breaks it, and delivers it to the Communicants in the

Words of Jesus Christ, signifying thereby a Crucified Jesus who was wounded for our Transgressions. He then pours out the Wine in the sight of the Congregation, and delivers that to them also, after blessing it in the words of Christ. And hereby is represented to us, our dear Redeemer shedding his Blood for us, which is the Sacrifice of Atonement whereby we obtain remission of Sins. In which action the Minister standing in Christs stead as his Minist. (wherein Christ is present & by his Spirit authority) doth as really tender and bestow himself & benefits, as if he had spoken the same Words in his own visible Person.

Christ. But say some, since our Saviour restrained this Ordinance to the time of his Coming, he being come in the Spirit, it is now at an end, and abolished.

Minist. If these Enthusiasts mean the Coming of the Spirit in its sanctifying Operations, then it seems that it was appointed only for Unbelievers, and that the Disciples, who Communicated with Christ at the Institution thereof, had not the Spirit, but were Unbelievers, which is false and absurd. If they mean the extraordinary are Gifts of the Spirit, or the pouring it forth in an extraordinary measure, the practice of the Apostles and the Church of God, both at that time and long after will abundantly contradict that Assertion. *Acts* 2. 42. 1 *Cor.* 10. 16.

Christ. What are the benefits that Christ gives, and we receive in this Ordinance.

Minist. The exercise and increase of every Grace, the cleansing our Souls from the guilt of Sin, healing the wounds, which sin hath made in our Consciences, a confirmation of the truth and promises of God: an humble and holy delight in Christ, and our fellow Christians, and a more earnest longing for, and expectation of the Blessedness of the Life to come. And is an Ordinance chiefly intended for confirmation of our Faith, Love, and increase in Grace. So that no Person ought to come thereunto but in Faith.

Christ. What are the necessary Preparations for this solemn Ordinance?

Minist. 1. That a Man have the Habit of Faith. 2. That he have an hearty disposition and willingness to receive Christ as his Lord and Redeemer. 3. That he be in Charity with all Men. *John* 1. 7. *Matthew* 15. 26. We must also exercise renewed Acts of Repentance, and clear up our Interest in Christ, and have our Souls full of Faith and Love toward him.

Christ. Sir, there is one Scripture that I believe discourages many from partaking of the Lord's Table, neither do I indeed well understand it. 1 *Corinthians* 10. 27, 28, 29. *Whosoever*

shall

shall eat this Bread, and drink this Cup of the Lord unworthily, shall be guilty of the Body and Blood of the Lord. But let a man examine himself, and so let him eat of that Bread and drink of that Cup. For he that eateth and drinketh unworthily, eateth & drinketh Damnation (or Judgment) to himself, not discerning the Lord's Body.

Minist. I am indeed of the Opinion that the want of right understanding this Scripture has been a stumbling block to many, and so I shall endeavour briefly to explain it. The Apostle here truly represents, and very much aggravates the danger of unworthy receiving this Holy Sacrament, but he does not deter the *Corinthians* from it, because they had sometimes come to it without due reverence, but exhorts them to amend what had been amiss, and to come better prepared, and disposed for the future, and therefore after that terrible Declaration that, *Whosoever shall eat this Bread, and drink this Cup of the Lord* &c. he does not add, therefore let Christians take heed of coming to the Lord's Table, but let them come prepared, and with due reverence, not as to a common Meal, but to a solemn Participation of the Body and Blood of Christ; *But let him examin himself, and so let him eat of that Bread, and drink of that Cup.* For if this be a good reason to abstain from this Ordinance for fear of performing it in an undue manner, then a wicked man may as well lay aside all other holy Duties, as Prayer, hearing and reading the Word of God, for fear of the unworthy use of them; since, *The Prayer of the Wicked* (that is, one that resolves to continue so) *is an abomination to the Lord*, and Christ says, *Take heed how you hear.* And the Apostle says, that those who will not believe the Gospel, *it is the savour of Death to them*, that is, it is deadly and damnable to such Persons, now there is as much reason for men to give over Praying, or attending on the Word of God as not to receive the Sacrament, since he that prays unworthily, that is without spiritual benefit and advantage, is guilty of great contempt of God, and Jesus Christ, and aggravates his own damnation, as well as he who by partaking of the Lord's Supper unworthily, eats and drinks his own Judgment. And when the Apostle adds, *But let a man examin himself, and so let him eat of that Bread, and drink of that Cup,* It seems clear by the occasion and circumstances of his Discourse, that he does not intend we should examine our state of Grace, whether we are true Believers or no, and sincerely resolved to continue so, but he speaks of the actual fitness and worthiness of the *Corinthians* at that time, when they came to receive the Lord's Supper. And therefore Verse 20. He sharply reproves their irreverent and unfitting

carriage at the Lords Table, they coming thereunto disorderly one before another. It was the Custom of Christians then to meet at the *Feast of Charity*, in which they did communicate with great sobriety and temperance; and when that was ended they celebrated the Lords Supper. Now among the *Corinthians* this Order was broken: The richmet, and excluded the poor from this common Feast. And after an irregular Feast (one after another eating his own Supper as he came) they went to the Sacrament in great disorder, *one was hungry*, having eaten nothing at all; others had drunk and eat intemperately; and the Poor were despised and neglected. This the Apostle condemns as a great prophanation of that solemn Institution, for behaving themselves with as little reverence as if it were a Common Supper, or Feast; and this he calls *not discerning the Lords Body*, making no difference between the Sacrament, and a common Meal, which contemptuous carriage he calls *eating and drinking unworthily*, for which he pronounceth them *guilty of the Body and Blood of Christ*. By which he tells them they did incur the Judgment of God, which he calls *eating and drinking their own Judgment*; for so the word signifies in the *Greek*; and not eternal condemnation, it is meant of some temporal Judgment, and Chastisement in order to the preventing of eternal Damnation, which is evident from what follows, *He that eateth & drinketh unworthily, eateth & drinketh Judgment to himself*. And then he says, *for this cause many are weak & sick among you, & many sleep*. That is, for this irreverence of theirs, God sent among them several diseases, of which many had died. And then he adds, *For if we would Judge our selves, we should not be Judged*. That is, if we would censure and examine our selves, so as to be more careful for the future, we should escape the Judgment of God in these Temporal punishments. *But when we are Judged we are chastued of the Lord, that we should not be condemned with the World*. That is, when by neglecting thus to Judge our selves, we provoke God to judge us, he inflicts these Temporal Judgments upon us to prevent our Eternal Damnation.

Christ. Sir I am much obliged to you for the Satisfaction you have given me in these weighty Points, refering to the Lord's Supper. And now though in a deep sense of my great unworthiness yet with humble confidence in my dear Redeemer, who graciously invites all that are heavy laden, to come unto him, I do intend, by the blessing of God, to address my self to the Lord's Table the next Lord's Day, humbly beseeching the assistance of your Prayers, that I may not come without the Wed-

ding

ing Garment; but may be so qualified as to obtain those glorious Priviledges and Blessings, which are there represented and sealed to every worthy Communicant.

A HYMN

UPON

Romans 5. v. 6, 7, 8, 9, 10, 11.

Verse.

6. When we were destitute of strength,
Christ for ungodliness at length,
our selves to help or save,
his Life a Ransom gave.

7. For one that's Righteous, we would grutch,
to lay our Life to stake,
And for a good man, (it were) much,
such an exchange to make.

8. But God his matchless love commends,
in that Christ Jesus dies
For us, when we were not his friends,
but wretched Enemies.

9. Much more being justified and free,
though his own blood from sin,
From wrath to come we saved shall be,
even by the life of him.

10. For if when Enemies for us,
Christ's death did end the strife:
Much more when reconciled thus,
he'll save us by his life.

11. Yea, more than so, we triumph now,
in God with one Accord,
Having receiv'd Attonement through,
Christ Jesus our own Lord.

Wherefore to him, who is the first
begotten of the dead,
Who over earthly Princes must,
be supream Lord and Head:
Even unto him who lov'd us so,
to wash us in his blood,
And make us Kings, and Priests unto
his Father, and his God:
To him Dominion therefore,
by us be given, when
This present world shall be no more:
To which, we say, *Amen*.

Books Printed for Nath. Crouch *at the* Bell *in the* Poultry *near* Cheapside.

History.

1. *England's* Monarchs: Or, a Relation of the most remarkable Transactions, from *Julius Cæsar*; adorned with Poems, and the Picture of every Monarch from King *William* the Conqueror to this time. With a List of the Nobility, and the number of the Lords and Commons in both Houses of Parliament, and other useful particulars. Price one Shilling.

2. The History of the Houſe of Orange: Or, a Relation of the Magnanimous Atchievements of his Majesties Renowned Predeceſſors, & likewiſe of his own Heroick Actions, till the Late Glorious Revolution. Together with the History of K. *William* and Q. *Mary*, Being an Account of the most remarkable passages to this time. By R. B. Price one shilling.

3. The History of the two late Kings, Charles II. and James II. and of the most observable Passages during their Reigns; and the secret French & Popish Intrigues in those Times. Pr. 1s.

The History of Oliver Cromwel L. Protector, being an Impartial Account of all the Battles, Seiges, & Military Achievements, wherein he was ingag-

ed in England, Scotland and Ireland; and of his Civil Administrations till his Death. Relating matters of Fact without Reflections or Observation Price 1 Shilling.

5. THE Wars in England, Scotland and Ireland, containing an Account of all the Battels Sieges, other remarkable Transactions, from the beginning of the Reign of K. Charles I. 1625. to 1660 The Tryal of K. Charles I. at large, and his last Speech with Pictures of several Accidents. Pr. 1. shilling.

6. HIstorical Remarks and Observations of the Antient and present State of London & Westminster, shewing the Foundation, Walls, Gates, Bridges, Churches, Rivers, Wards, Halls, Hospitals, Schools, Inns of Court, Charters, and Priviledges thereof; with the most remarkable Accidents, as to Wars, Fires, Plagues, &c. for above 900 years past. Pr. One Shilling.

7. ADmirable Curiosities, Rarities, and Wonders in England, Scotland and Ireland, or an account of many remarkable Persons and Places; & of the Battles, Sieges, Earthquakes, Tempests, Inundations, Fires, Thunders, Murders, & other Occurrences, for many hundred years past: with the natural and artificial Rarities in every County, & several Pictures. p. 1.

8. THE History of the Kingdom of Scotland, containing an Account of all the Wars, Battels, & other remarkable Transactions, Revolutions, & State Intrigues in that Nation during the Reigns of 72. Kings & Queens to the reign of King William II. Intermixt with variety of strange Accidents, Prodigious Appearances, and other considerable Events. And a List of the present Nobility of that Kingdom. Pr. 1. s.

9. THE History of the Kingdom of Ireland, being an Account of all the Battles, Seiges, & other memorable Passages during the late Wars there, till the entire Reduction thereof by the victorious Arms of K. Will. III. To which is prefixed a relation of the Ancient Inhabitants, & the first Conquest of that Nation by K.

Henry

Henry II. The horrid Rebellion in 1641. & the Popish and Arbitrary designs in the two last Reigns. Pr. 4s.

10. THE History of the Principality of Wales: Containing, A brief account of the antient Kings and Princes of Britain and Wales, till the final extinguishing of the Royal British Line. Also Remarks upon the Lives of all the Princes of Wales of the Royal Families of England, from K. *Edward* I. to this time; With Remarkable Observations on the most memorable Persons Places and Passages for many hundred years past: And the birth and strange actions of Merlin the famous Welch Prophet. Price one Shilling.

11. THE Unfortunate Court Favourites of England; Exemplified in some Remarks upon the Lives, Actions and Fatal fall of divers Great men, who have been Favourites to several English Kings and Queens Namely, I. Peirce Gaveston Favourite to K. Ed. 2. II. III. Hugh Spencer the Father and Son, both Favourites to K. Ed. 2. IV. Rog. Mortimer Favourite to Q. Isabel, Mother to K. Ed. 3. with their private Amours, &c. V. H. Stafford Favourite to Crook-back Richard with that King's secret Intrigues for usurping the Crown and murdering his Nephews. Likewise the Character of Jane Shore by Sir Tho. More who saw her. VI. Cardinal Woolsey, VII. Tho. L. Cromwell; both Favourites to K. Henry 8. VIII. E. of Essex, Favourite to Q. Elizabeth. IX. D. of Bucks Favourite to K. James I. & K. Charles I. X. E. of Strafford, Favourite to K. Charles I. With all their Pictures. Price one shilling.

12. THE English Empire in America, or a prospect of his Majesties Dominions in the West-Indies, namely, New-found-land, New-England, New-York, New-Jersey, Pensylvania, Mary-land, Virginia, Carolina, Bermudas, Berbuda, Anguilla, Monserrat, Dominica, St. Vincent, Antego, Mevis or Nevis, St. Christophers Barbadoes & Jamaica: With an account of their Discovery,

very, Scituation and Product: The Religion and Manners of the Indians, &c. With Pictures of the strange Fruits, Birds, Beasts, Fishes, Insects, Serpents & Monsters found in those parts of the World. pr. 1s.

THE English Acquisitions in Guinea and East-India. Containing 1. The several Forts and Factories of the Royal African Company from Sally in South Barbary, to the Cape of good Hope in Africa. 2. The Forts and Factories of the Honourable East-India Company in Persia. The Empire of the great Mogul. The Kingdom of China; and the Island of Sumatra. A Discription of St. Helena: and the wonderful Voyage of Domingo Gonsales, the little Spaniard to the World in the Moon; an ingenious Fancy, writ by a Learned Bishop. The Life and Doctrines of Mahomet the Grand Impostor. The Journey of several English Merchants to the top of Pike Tenariff in the Canaries; reckoned one of the highest Mountains in the World. The Travels of Mr. Tho. Coriat an Englishman, to Greece, Egypt, Jerusalem, Babylon, Mount Ararat, Armenia, Persia, Cambaia, and the Moguls Country where he dyed. With an Account of the Natives of all these Countrys; their Religion, Government, Trade, Marriages, Funerals, Strange Customs, &c. Also the Birds, Beasts, Serpents, Monsters and strange Creatures found therein, with many other Memorable Remarks. Inlivened with pictures. Price one Shilling.

14. THE *English* Hero: Or, Sir *Francis Drake* Revived. Being a full Account of the dangerous Voyages, admirable Adventures, notable Discoveries & Magnanimous Atchievements of that Valiant and Renowned Commander. As I. His Voyage in 1572. to *Nombre de Dios* in the *West-Indies*, where they saw a Pile of Bars of Silver near 70 foot long, 10 foot broad and 12 foot high. II. His incompassing the whole World in 1577. which he performed in 2 years

to mouth, gaining a vast Quantity of Gold and Silver. III. His Voyage into America in 1585. and taking the Towns of St. Jago, St. Domingo, Carthagena and St. Augustine. IV. His last Voyage into those Countries in 1595. with his Death and Burial. Revised Corrected, enlarged, and beautified with Pictures By R. B. price one shilling.

15. TWo Journeys to *Jerusalem*, Containing first, An account of the Travels of a English Pilgrim some years since, and what Accidents befel them in their Journey to *Jerusalem*, *Grand Cairo*, *Alexandria*, &c. II. The Travels of 14 Englishmen in 1669. With the Antiquities, Monuments & Memorable Places mentioned in Scripture. To which are prefixed, Memorable Remarks on the Antient and modern State of the Jewish Nation, as 1. A Description of the Holy Land, its Situation, Fertility, &c. 2. The several Captivities of the Jews, 3. Probable Conjectures what is become of the Ten Tribes carried Captive by the Assyrians, with Divers pertinent Relations pursuant thereto. 4. The State of the Jews since their extermination, with the present condition of Palestine. 5. Of the Septuagint or 70 Jewish Interpreters of the Law of Moses Together with a Relation of the great Council of the *Jews* in *Hungary*, in 1650. to examine the Scriptures concerning Christ. Written By S. B. an Eye-witness. Beautified with Pictures Price One Shilling.

16. EXtraordinary Adventures of several Famous Men: With the strange Events, & signal mutations and changes in the Fortunes of divers Illustrious Places and Persons in all Ages; being an account of a multitude of stupendious Revolutions, Accidents, and observable matters in divers States and Provinces throughout the World; With Pictures. Pr. 1 s.

17. THe History of the Nine Worthies of the World Three whereof were Gentiles, 1. Hector Son to Priamus K. of Troy. 2. Alexander the Great King of

of Macedon. 3. Julius Cæsar first Emp. of Rome. Three Jews. 4. Joshua C. General of Israel. 5. David K. of Israel. 6. Judas Maccabeus a valiant Jewish Commander against Antiochus. Three Christians. 7. Arthur K. of Britain. 8. Charles the Great K. of France, & Emp. of Germany. 9. Godfrey of Bullen K. of Jerusalem Being an account of their Lives, and Victories. With Poems and the Pictures of each Worthy. By R. B. Pr. 1s.

18. FEmale Excellency, or the Ladies Glory, Illustrated in the Lives of nine Famous Women. As 1. Deborah the Prophetess. 2. The valiant Judith. 3. Q. Esther. 4. The virtuous Susanna. 5. The Chast Lucretia. 6. Boadicia Q. of Britain, in the Reign of Nero; containing an account of the Original Inhabitants of Brittain. The History of Danaus and his fifty Daughters, who murdered their Husbands in one night. Of the valour of Boadicia, under whose conduct the Brittains slew 70 thousand Romans, with other remarkable particulars. 7. Mariamne Wife of K. Herod. 8. Clotilda Q. of France. 9. Audegona Princess of Spain. Adorned with Poems and Pictures. Pr. 1s.

19. WOnderful Prodigies of Judgment and mercy, discovered in above 300 memorable Histories; containing, 1. Dreadful Judgments upon Atheists, Blasphemers, & Perjured Villains. 2. The miserable end of many Magicians, &c. 3. Remarkable Predictions & Presages of approaching Death, & how the Event has been answerable. 4. Fearful Judgments upon bloody Tyrants, Murderers, &c. 5. Admirable Deliverances from imminent dangers & deplorable distresses at Sea & Land. Lastly, Divine goodness to Penitents, with the Dying thoughts of several famous Men, concerning a Future State. With Pictures. Pr. 1s.

20. UNparallel'd Varieties, or the matchless Actions and Passions of Mankind displayed, in near 300 notable Instances & Examples, discovering the

tra-

transcendent Effects, 1. Of Love, Friendship and Gratitude 2. Of Magnanimity, Courage and Fidelity 3. Of Chastity, Temperance and Humility: And on the contrary, the Tremendous Consequences, 4 Of Hatred, Revenge and Ingratitude, 5. Of Cowardice, Barbarity & Treachery, 6. Of Unchastity, Intemperance and Ambition. Imbellished with Figures. Pr. 1s.

21. THE Kingdom of Darkness. Or, The History of Demons, Spectres, Witches, Apparitions & other supernatural Delusions & Malicious Impostures of the Devil. Containing near 80 memorable Relations, Forreign and Domestick, antient and modern. Collected from Authors of undoubted Verity. With Pictures pr. 1s.

22. SUrprizing Miracles of Nature and Art, in two parts; containing, 1. Miracles of Nature, or the wonderful Signs, and prodigious Aspects and Appearances in the Heavens, Earth and Sea; with an account of the most Famous Comets, and other Prodiges, from the birth of Christ to this time. pr. 1. s.

THE General History of Earthquakes. Or an Account of the most Remarkable Earthquakes, in divers parts of the World, from the Creation to this time; particularly those lately in *Naples*, *Smyrna*, *Jamaica*, *England* and *Sicily*; With a Description of the famous Burning Mount *Ætna*. Price one Shilling.

24. MEmorable Accidents and Unheard of Transactions, containing an account of several strange Events: As the Deposing of Tyrants, Lamentable Shipwracks, Dismal Misfortunes, Stratagems of War, Perilous Adventures, Happy Deliverances, with other rare Historical passages in several Countries in this last Age. Printed at Brussels and Dedicated to King William 3, *&c.* Published in English by R. B. pr. 1s.

MArtyrs in Flames, or the Rise of Popery, & of the horrid Cruelties and Persecutions of for many hundred years past to this present. Bohemia, Lithuania, France, Italy, Spain, Por-

Portugal, Scotland, Ireland & England. With the detestable Conspiracies of the Papists and their Adherents against our gracious King William, [illegible] Grandeville a Frenchman. 2. By Charnock, Sir Wal. Perkins, Sir J. Friend, Sir J. Fenwick & others. With an Account of their Tryals and death. Containing also the Cruelties of the Spanish Inquisition. The Massacre at *Paris*. The Irish Massacre in 1641. & several other remarkable *Passages* with several pictures. pr. 1.

Miscellanies.

26. D*Elights for the Ingenious*, in above Fifty Select Emblems, Divine and Moral, curiously Engraven on Copper Plates, with 50 delightful Poems and Lots, for the lively Illustration of each Emblem, whereby instruction may be promoted by pleasant Recreation; to which is prefixed, A Poem, intituled, Majesty in Misery, or an Imploration of the K. of Kings, written by K. C. Collected by R. B. Price 2 s. 6d.

27. EXcellent Contemplations Divine and Moral written by A. L. Capel, with some account of his Life, his Letters to his Lady, and his last Speech Also the Speeches of D. Hamilton, and the Earl of Holland, who suffered with him: Price one shilling.

28. VVInter Evenings Entertainments, in two parts, Containing, 1. Ten Pleasant Relations of many Notable Accidents. 2. Fifty Ingenious Riddles, with Explanations Observations and Morals upon each. Enlivened with above 20 Pictures, for Illustrating every Story Riddle. Pr. 1 s.

29. ESops Fables in Prose and Verse, with Pictures and proper Morals to every Fable; Some very pertinent to the present Times. Price 1 s.

Divinity.

A Guide to Eternal Glory: Or, brief Directions, [illegible] Christians how to [illegible] Salvation; To which [illegible] several other small Tracts. Price one Shilling.

32. YOuths Divine Pastime, containing Forty [illegible] Scripture Histories, turned into English Verse, with [illegible] Pictures proper to each story, very delightful [illegible] employing the vacant hours of young [illegible]

[illegible] Mans Calling, or the whole duty of Youth, in [illegible] and compassionate Address to all young Persons to [illegible] their Creator in the days of their Youth, Together with Remarks upon the Lives or several excellent young Persons of both Sexes as well Ancient as Modern, who have been famous for Virtue and Piety in their Generations. With [illegible]. Price Eighteen Pence.

[illegible] THE Vanity of the Life of MAN Represented in the Seven several Stages thereof; With Pictures and Poems, exposing the Follies of every Age. Price six pence.

A [illegible] Stormed, or the Church of *Rome* proved to be Mystery Babylon the great Whore, *Reve.* 17. By many and undeniable Arguments, Answering all the Objections of the Papists. Price one Shilling.

[illegible] THE Devout Souls Daily Exercise, [illegible] Prayers, Contemplations & Praises, containing Devotions for Morning, Noon and Night, for every day in the Week, with Prayers before and after the Holy Communion: And likewise for Persons of all Conditions and upon all occasions: With graces and Thanksgivings before and after Meat. By R. P. D. D. Price 6 pence.

SAcramental Meditations upon divers select Places of Scripture, wherein Believers are assisted in preparing their hearts, and exciting their affections and Graces when they draw nigh to God, in that most awful and solemn Ordinance of the Lod's Supper. By Jo. Flavel late Minister of Christ in Devon pr. 1s.

[illegible] JAcob wrestling with God, and prevailing; Or, a Treatise concerning the Necessity and Efficacy of Faith in Prayer: With divers Questions resolved by T. Taylor. Price one shilling.

[illegible] HEaven upon Earth or Good News for Repent ing Sinner Being an Account of the Remarkable Experiences and Evidences of many Eminent Christians in several Declarations made by them upon solemn Occasions. Displaying the exceeding Riches of the Free Grace and Love of God in supporting them under violent Temptations, and as length filling their Souls with Divine Consolation. With the Memorable Conversion, Exemplary Repentance and Dying Expressions of the late Earl of Rochester. Approved of as very necessary for comforting poor Doubting Believers. By W. Dyer Miniter of the Gospel. pr. 1s.

[illegible] THE Welcome Communicant, Containing brief Directions to the weakest Christians how to proceed from [illegible] according to the Rule of the Sacred Scriptures, that so they may come with [illegible] and Acceptance [illegible] LORDS TABLE. Together with Devotions and Prayers before, &c. and after the Receiving the Holy Communion. By A. H. D. D. Price six Pence.

FINIS.